PACIFIC LUTHERAN
THEOLOGICAL SEMINARY

Lutheran Observer

Percy Wm R 1 Mar 13

Unless with proofs of Holy Writ, or with manifest, clear and distinct principles and arguments, I am refuted and convinced, I can and will recant nothing.—Luther.

In Essentials, Unity; in Non-Essentials, Liberty; in all Things, Charity

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Poetry

RESOLVE

BY ELLA WHEELER WILCOX

Build on resolve, and not upon regret,
The structure of the future. Do not grope
Among the shadows of old sins, but let
Thine own soul's light shine on the path of hope
And dissipate the darkness. Waste no tears
Upon the blotted record of lost years,
But turn the leaf and smile, oh, smile to see
The fair white pages that remain for thee.

Prate not of thy repentance. But believe
That spark divine dwells in thee. Let it grow.
That which the unpreaching spirit can achieve
The grand and all-creative forces know.
They will assist and strengthen as the light
Lifts up the acorn to the oak tree's height.
Thou hast but to resolve, and, lo! God's whole
Great universe shall fortify thy soul.

FROM "THE BREWING OF SOMA"

BY JOHN G. WHITTIER

Dear Lord and Father of mankind,
Forgive our foolish ways!
Reclothe us in our rightful mind,
In purer lives thy service find,
In deeper reverence, praise!

In simple trust like theirs who heard
Beside the Syrian sea
The gracious calling of the Lord,
Let us, like them, without a word,
Rise up and follow thee.

O Sabbath rest by Galilee!
O calm of hills above,
Where Jesus knelt to share with thee
The silence of eternity
Interpreted by love!

Drop thy still dews of quietness,
Till all our strivings cease;
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of thy peace.

Breathe through the heats of our desire
Thy coolness and thy balm;
Let sense be dumb, let flesh retire;
Speak through the earthquake, wind and fire,
O still, small voice of calm!

JOY

BY JEAN INGELOW

Let thy day be to thy night
A letter of good tidings. Let thy praise
Go up as birds go up, that when they wake
Shake off the dew and soar; so take joy home
And make a place in thy heart for her,
And give her time to grow and cherish her;
Then will she come and oft will sing to thee
When thou art working in the furrows; ay,
Or weeding in the sacred hour of dawn.
It is a comely fashion to be glad—
Joy is the grace we say to God.

Contributions

A SIGNIFICANT QUESTION

BY REV. F. J. HOWARD

Around the question, "Who was Jesus Christ?" there has been no end of controversy through the centuries. The destructive critics have tried to prove that he was nothing more than other men—simply human. If we should go no further in our investigation, as to who he was, than the first chapter of the Gospel of St. John, methinks we have sufficient proof that he was truly human and truly divine. That he was human there has never been any doubt. But it is his divine nature that his enemies have constantly called into question.

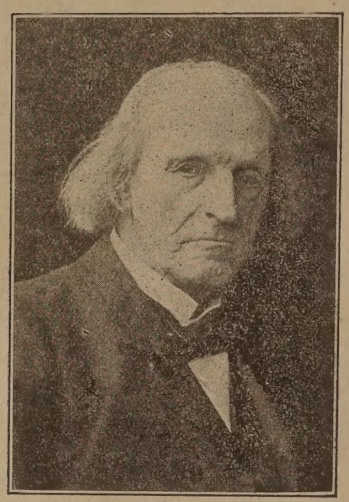
In the very first verse of the first chapter of the gospel spoken of we find these words: "In the beginning was the Word, and the Word was with God, and the Word was God." The word beginning (Berasheth) in the original carries us back to the initial point of time. It has reference to the creation: but Christ was before that. In this first verse John plainly speaks of Christ's eternity, his association with God; and then he tells us in so many words that Christ was God.

In the Greek words "En arkā āne" his eternal existence is shown. "In the beginning was" (āne) has reference to the fact that he existed before the beginning. "Ane" (was) has a much different meaning than the word "ĕgenĕtó" (was made). The one has reference to the fact that he always was, but the other assures us that he became flesh. He always was divine, but he became human. He eternally was, hence his eternity is established. And then the phrase, "was with God," calls our attention to his equality with the Father. And it further says, "the Word was God." Thus his divinity is established. And then in the second verse John places emphasis upon the fact of his association with God, and says, "The same was in the beginning with God." Hence, in the two verses we have the following facts pointed out to us, viz.: he must be eternal, for he was in the beginning; he must be equal with God, for "he was God" (we could not conceive of the infinite God being eternally associated with one not his equal); and he must be divine, for "he was God."

Thus we can easily see that the critics have no ground for their criticisms. Jesus Christ is the Son of God, uncreated and eternally self-existing, and he is also eternally begotten of the Father. Thus we may think of him as God, and not simply a human creature. Away back in the eternity of eternities he was privileged with the glorious association of the God-head. In the counsels of the ever-blessed Trinity he had an equal share. When God was contemplating how he would manifest his infinite love to the coming generations of men whom he would bring into existence, the counsel of the Son was sought: and he volunteered his services to redeem the creature who should become estranged from God by sin. He was

present at the creation, and had an equal part in it, which is pointed out in the words, "Come, let *us* make man." "All things were made by him, and without him was not anything made that was made." "He was from eternity in intercommunication with God, and everything has come into existence through him. All things were made, came into existence, through him." God the Father is the source of all things, and God the Son is the agent of all things. "The Word who was in the beginning reveals God." And as revelation is a part of his redemptive work, so he revealed God in his every act. "And as creation is a revelation of God, it necessarily must have for its agent the Word, or the eternal Son of God." Therefore, in him we have a Savior who is perfectly capable of offering an infinite vicarious sacrifice.

Tipton, Iowa.



THE LATE PROFESSOR KAEHLER OF HALLE

BY S. G. HEFELBOWER, D. D.

"On the seventh of September one of the noblest and greatest men of the Church entered into the rest of God, the senior professor of the theological faculty at Halle, Dr. Martin Kaehler." His health had been failing for some time; last year already his letters seemed to show that his strength was waning, and he felt that his end was near. However, he had great reason to be thankful, and he was, for it was given him to be a teacher of theology for a little more than half a century.

He was born at Neuhausen, near Koenigsberg, in 1835. After studying law for one year, he turned to theology, and was a student successively at Heidelberg with Richard Rothe, at Halle under Tholuck and Julius Mueller, and at Tuebingen where he had Johann Tobias Beck. After spending four years as a student of theology, he became a Privatdocent in Halle in 1860, went to Bonn as Ausserordentlicher Professor in 1864, returned to Halle with the same academic standing in 1867, and was appointed Ordentlicher Professor in 1879. (These titles correspond roughly to instructor, assistant professor and professor in American universities.) He was called to Goettingen to take Ritschl's place, but he preferred to remain at Halle. Several of his more important works are: "Die Wissenschaft der christlichen Lehre," "Die Versoehnung durch Christum und ihre Bedeutung fuer das christliche Glauben und Leben," and "Dogmatische Zeitfragen."

Rothe, Tholuck, Julius Mueller, Beck—what a group of world-famed theologians, and what a moulding and inspiring influence they must have exerted on the young man! And, we should also add, what a prudent young man to have selected such teachers! In Germany a student is free to study where he pleases, at least during a large part of his course, which generally lasts through four years. Professor Kaehler revered those men. There is nothing that he enjoyed more than to tell his students about them. Those who had the privilege of hearing him, whether in the lecture-room or in his home, can never forget the vivid pictures he gave of his professors. He loved them, and he considered it a privilege to magnify them and their work.

Theologically, it is difficult to classify Kaehler. He was of the Prussian Union, and yet was largely and increasingly Lutheran. This was generally recognized. Especially since the early nineties, he drew many Lutheran students to his courses. It is probable that Rothe and Beck influenced him most in theology; Schleiermacher also, and particularly von Hofmann, helped to shape his system. But he was quite independent, he went his own way and made his own answers to the problems of his age. In 1900 or 1901, a French theologian gave a summary and a review of Professor Kaehler's system in the "Revue Chrétienne," which he considered a good presentation of his position.

In the strict sense of the word, he did not found a school. But there are a number of young teachers of theology who were trained and inspired by him, and it is probable that he lectured on Dogmatics to more men who became pastors than any professor now living; we must go back to Luthardt to find a teacher of Systematic Theology who came in contact with more students.

Professor Kaehler's viewpoint was thoroughly conservative, "he took revelation seriously." He was considered one of the greatest of the orthodox camp. And yet he seldom indulged in controversy, but when he did he was effective. He devoted his energies rather to constructive work in authorship and teaching. His books, though almost universally recognized as important contributions to theology, sold only fairly well. His larger works are hard to read, even for Germans. But his semi-popular pamphlets are different; they are more like the language that he used in public addresses, simple but energetic.

It is as a teacher of Dogmatic Theology that he was most influential. For a period of from twelve to fifteen years, beginning about 1894, he was attracting more students to his courses than any other professor lecturing on the same subject in all Germany. In 1902 I made some investigations for the purpose of finding out the number of students in the various courses under the Protestant professors of theology in German universities. Because of a change of plans, I was unable to complete the work. But it had progressed far enough to show some surprising facts. One was that out of approximately 650 students who were hearing lectures in Systematic Theology in Germany during the summer semester of 1902, 165 or 170 (I give these figures from memory) were registered with Kaehler; that is, one-fourth of the students of theology in Germany were taking their Dogmatics with him and three-fourths of them were distributed, very irregularly, among perhaps twenty other professors who were lecturing on the same subject. This condition had prevailed for several years, and continued for some time after that. Just as he, in his student days, had traveled far from his home near Koenigsberg in order to have the privilege of working under such men as Rothe and Tholuck and Mueller and Beck, so now students were coming to him literally from all parts of the German Empire.

The question naturally suggests itself: What drew the large number of students to Kaehler's courses? Halle is neither a winter nor a summer university; that is, in winter it lacks the attractions of a large

city, such as Berlin or Leipzig or Munich, and in summer its environs are not like those of Heidelberg or Tuebingen or Goettingen or Bonn.

In order to understand his hold upon young men we must know the man. His remarkable personality was felt in everything that he did. His tall, slender, almost gaunt form, his pale, sharp-featured face with eagle eyes, his white hair—the whole physical man was a striking figure, such a one as strangers would be likely to turn and gaze after on the street. And the spirit within was gentle and humble, and yet capable of a fiery earnestness that would sweep everything before it. He was open and kind in manner, easy of approach, unusually so for a German professor; students could get near to him, and those who felt that touch loved him and revered him. For many students—yes, for most students—to come under a man like this is to be made over, to be shaped into something larger and nobler than they were before. He was one of those towering characters that control men without authority.

He had great native ability, and his habits of work were thorough and systematic. As a result, he was counted a scholar in that land of scholars, one of the greatest theologians of his generation. He began his academic career by teaching New Testament sciences. When he was about forty he was asked to fill in a course in Dogmatics. The work was so successful that he was urged to continue. His study of Scripture gave him a mastery of it that was remarkable. In a seminar in the "History of the Concept of Grace," which he conducted without book or note of any kind, he quoted all proof-texts in Greek from memory, giving chapter and verse, sometimes citing as many as fifteen or twenty different passages bearing on one point. He also quoted freely from the Church Fathers, both Greek and Latin. His scholarship was profound and comprehensive, though not encyclopedic as was that of Schleiermacher.

But it was not a treasure locked up by inability to impart; he was a teacher. Most German professors are. Their system mercilessly weeds out those who cannot teach; such men seldom become professors. Students can hear whom they please; they generally select those men from whom they can get most. And the man who can draw students, if this is supplemented by creative work, is likely to be appointed professor; and those Privatdocenten who are not appointed disappear from academic circles. This is the sifting process that has given Germany professors who are great scholars and teachers. When weighed in this balance, Professor Kaehler was not found wanting. His ability as a lecturer let his scholarship shine. Before a class he was a master presenting his subject clearly and forcefully; at times the energy of his personality would seem to break through and he would rise to eloquence. He magnified his office as a teacher of Christian theology by the way he did his work.

However, there were times when he rose to something higher, when the meaning of the truth that he was teaching so laid hold of him that the professor of theology gave way to the preacher of Christ, when there was added to Kaehler the scholar and teacher, Kaehler the confessor. Then he would press home truth with an eloquence born of conviction that moved men. Students forgot to take notes; the one thing that loomed up before them and shut out all else from their minds was the mighty man of faith confessing his Lord. The young men received from Professor Kaehler a spiritual as well as a scientific preparation for their life-work.

It is not hard to understand why students went to Halle to study theology. They found there a great Christian scholar and teacher; they told their friends about him, and they came also. But now his work is ended. May the Lord raise up worthy successors!

Cambridge, Mass.

A WOMAN'S LETTER FROM WASHINGTON, D. C.

Young Cotton Growers of Alabama Finish Visit to Capital

Thirty-two boys left December 19th for Tuscaloosa, Ala., after two days of taking in the sights of Washington. They were the members of the Boy's Cotton Club of Tuscaloosa County, and to many of them the trip was a journey into wonderland. None had ever taken a long railroad journey or seen a large city before, and John and Wilson Cooper had never been aboard a train before. They were in charge of J. C. Foster, of the Tuscaloosa "Times-Gazette."

The boys came to Washington on the proceeds of an acre's cotton crop. They had a car to themselves, and by their own word they "had the time of their lives" on the trip.

One morning they kept an appointment to meet Secretary of Agriculture Wilson. They went to the Smithsonian Museum, thence to the Washington Monument, and from there to the White House.

Three hundred Ohio corn growers crowded into the space of a few hours a visit to the White House, where they were received by President Taft, an invasion of the House chamber, where they heard short addresses by Speaker Clark and "Uncle Joe" Cannon, a boat trip to Mount Vernon, and a theater party.

The old adage, "If you don't at first succeed, try, try again," was put into practice, and the boys made a boat trip to Mount Vernon. They started for Mount Vernon a little after noon Wednesday on the steamer, but were forced to turn back, owing to the dense fog. Next day they tried it again under more favorable weather conditions and had better luck. Upon their return they were received by President Taft. Mr. Taft made a short speech in which he urged them to continue in their work as a business.

President Addresses Boys

"I want to say to you boys who have engaged in the cultivation of corn and in agricultural work of a scientific character," declared the President, "that you are engaged in something that is of the highest importance to all of us. We are bound to increase the yield per acre of the land in this country in order to keep up with the growing population. The farmers are becoming more and more important to us as an element in the community, especially in view of the fact that so many farmers, or farmers' sons, are leaving the country and going to the city.

"If anything I can say will prompt you to remain in the country and pursue agriculture as a profession, for it has now become a scientific profession, I am glad to say it. We must have a strong farming community. We must have strong, successful men who will remain in the country, who will furnish the food that this country needs. You boys are engaged in that work to-day, and I hope that you will continue it."

President Taft shook hands with Dewey Haynes, the champion boy corn-grower, Miss Mary Whitacre, the champion girl corn-grower, and Clifford Sachs, of Dayton, Ohio, champion city gardener. The President also had his picture taken with the three, as well as a group of all of the members of the club.

Breaking all rules and precedents of the House, the 300 boys on their visit to the Capitol shortly after adjournment, marched on the floor of the chamber and occupied the seats just vacated by the members. Speaker Clark and "Uncle Joe" Cannon made short speeches on agricultural topics. Speaker Clark informed the boys that meetings were forbidden by the rules of the House, but that he did not think any harm had been done in this one instance.

Postmaster-General Hitchcock Issues Regulation for Inauguration January 1st

It is now needful that we should understand the rules of the parcel post. The Post-Office Department has just issued regulations to govern the parcel-post

system, which begins operations on January 1st, and under the regulations after that date butter, lard, fish, fresh meats, dressed fowls, vegetables, fruits, berries, and articles of a similar nature can be sent through the mails. There is no restriction on salted, dried, smoked or cured meats and other meat products, but fresh meat in any form will only be transported within the first zone.

About the only things that that will be barred will be pistols, live snakes, birds, and such, but queen bees will be transported, as well as live insects, if they are properly packed.

An important feature of the regulations is that provision is made for local delivery of all articles.

Postmasters have been forwarded the regulations and a voluminous guide and maps, from which they can readily ascertain the rate on a parcel to any destination, and copies of the maps and guide will be accessible at all post-offices, so that the public can easily ascertain rates.

Parcels will be limited to eleven pounds in weight and six feet in length and girth combined. The regulations provide that all articles must be suitably packed in paper, wooden, metal, or other material.

The law requires that the postage on all matter must be prepaid by distinctive parcel-post stamps affixed. Postmasters cannot receive for mailing parcels that do not bear such stamps.

Parcel-post stamps are not valid for the payment of postage on matter of the first, second, and third classes, and when used for that purpose the matter to which they are affixed shall be treated as "held for postage."

Provision is made for insuring parcels, and they can also be registered.

Eggs were brought through the post the other day by special arrangement from Oklahoma to Washington, and not one broken. Surely this will help reduce the cost of living. If my friend in northern Pennsylvania can send me ten pounds of beef-steak from his farm at such rate as he can afford, my meat bill will be reduced one-half.

The Picture Shows

have come to stay, so let parents in every community visit them before letting their children attend them. If each community will personally see the manager whenever a murder or a burglary is shown, and entreat for a clean show, you will have it. In Washington the Y. M. C. A. looks after them. The other night two nice girls attended a five-cent show on Pennsylvania avenue. When they came back they complained that they felt soiled by what they had seen; I called up the Y. M. C. A., and the thing was stopped at once. At our Monday Evening Club this matter was under discussion, and Rev. Dr. Charles Wood, pastor of the Church of the Covenant, said that the hope for the theatre is in the moving picture. "I believe in moving pictures," he said. "Why should a man pay twenty-five cents for a miserable vaudeville show when he can see the whole world and the best actors for five or ten cents in a moving-picture show? I never believed in the saloon they had in New York in connection with a church, but I do believe in proper moving pictures in connection with churches."

It does not seem to me that we need pictures yet in churches, that may come later, and public dances should be eliminated entirely.

Judge William H. De Lacy said that many boys who steal and commit other crimes receive their ideas from cheap and immoral shows.

"Why should we decry the white-slave traffic?" said Judge De Lacy, "as long as we permit theatres in our midst that put on shows that fire-up the basest passions of men. I hope this movement to uplift the stage will make it impossible for any theatre to place on the stage plays which are detrimental to good morals.

Should Censor Dances

"We not only should notice theaters with a critical eye, but also dances that are given throughout the city. In dances there should be most careful discrimination, as there is no other form of amusement which brings both sexes in such close contact. I should like to see the ancient institution of the chaperon upheld in all its dignity and power at dances. I do not believe in commingling of the sexes in a promiscuous manner. I don't believe in co-education; I don't even believe in having boys and girls together in the same school. I believe in women police officers, and the segregation of women prisoners from the men."

Dangerous Alleys

Major Sylvester, the chief of our city police, testified before the Senate committee that there are alleys in southwest Washington that even policemen would not venture in alone after dark and seldom in the day. They are among the crowded tenements of the criminal negroes, and five families live in a house where one should be. Now if we could have committees of women look after such alleys, women under government appointment, those alleys can be cleansed, by providing better houses, better instruction, a colored city mission, a great deal more love and human sympathy. Suppose the Church of the Covenant women took one alley, the Luther Memorial, the Keller Memorial, etc., one alley each, we can clean up that condition and make Washington safer. Try it, Major.

The Money Trust

It is no use for Mr. J. P. Morgan to say there is no money trust, and that a money trust cannot exist. When eighteen firms control 90 per cent of all the wealth in this country it does exist. A few years ago, when a small railroad was greatly needed to cross northern Pennsylvania from north to south, this syndicate said "No," and while plenty of money was ready to build it, the Pennsylvania Railroad and other roads would not receive their coal, and they dare not risk building the road. H. E. Monroe.

December 21, 1912.

LETTER FROM NEW YORK

I wish you a happy New Year. One of the good things about New Year's Day is that you can remember the friends whom you overlooked on Christmas. So here come my best wishes for the new year. May your eighty-fourth volume be filled with inspiration, comfort and cheer for all citizens of the Master's kingdom.

You would have blushed if you had heard what I heard a few weeks ago. It was in a company of ministers of various denominations. The subject before us was "Church Papers." The discussion was opened by the editor of a paper that has a very large circulation. Others followed, and the needs and opportunity of the church paper were freely presented. One of the speakers, not a General Synod minister, mentioned your name, and declared that you were one of the most welcome visitors of all the papers that came to his study. I thought I would tell you this because I feel sure that even church papers are not averse to having something good said about them while they are still alive. The speaker pointed out the various features that have endeared you to so many generations of readers, and I felt quite proud to be counted among your friends.

By the way, you and I are old correspondents. I commenced writing my "Letters from Gotham" to you about forty years ago. After a while "Gotham" seemed a little undignified, and I changed the title. I am nothing if I am not dignified. The trouble with people who began writing so long ago is that they are apt to indulge in reminiscences, or "reminuisances," as an impertinent youngster of my acquaintance terms them.

I must tell you an amusing story. A young lady, a former parishioner, met me a few days ago. She expressed her pleasure at seeing me and declared that she thought I was looking "so well." Her manner somewhat nettled me. She acted as though she had expected to see some doddering old incapable. "Yes," I said, "I am fairly well, except, of course, that I suffer from chronic septuagenarianism." "Is it possible?" She hadn't the remotest idea what kind of a disease it is, but her sympathy almost covered me with confusion and remorse.

Have you seen a little four-page tract entitled, "A Message for the Day?" It bears no imprint, but I understand it is published by the Publication Society. It brings in a warm and effective way the lessons of the Sunday's gospel. It is worth reading, and it is worth giving to some friend who was not in church on any particular Sunday. Get it and tell me what you think of it. There are more ways than one of preaching the gospel. GERMANICUS.

WAS CHRIST A LAYMAN?

BY REV. WILLIAM HOFFMAN

In his efforts to exalt the position of the laymen in the work of the church, Dr. Granville, president of Pennsylvania College, at the last meeting of the West Pennsylvania Synod at York, at the Laymen's meeting in Christ Lutheran church, October 16th, said, among other things, that "Christ himself was a layman." We are glad to note the zeal of the laity in the work of the church, and do not wish to detract an iota from the credit which belongs to the laymen in the upbuilding of God's kingdom. Neither do we wish to see the dignity of the ministry lowered, as it is done too much as it is to-day by some.

Is it scriptural to say, "Christ was a layman"? Our word layman comes from the Greek λαός, λεώς, people—of, or pertaining to, the laity, as distinct from the clergy; one not expert in some branch of knowledge or art. Now then, a clergyman is a person who has completed a certain course of study, fitting him especially for the preaching of the gospel, and enabling him to explain the word of God better than some one who has not pursued such a course. At the conclusion of such a course he is set apart *from the people* by ordination.

Until we are ordained we are all laymen, and to that extent I am willing to admit that, evidently, or seemingly, Christ was a layman. He worked at the carpenter's bench with his father—he was a carpenter. But during all this time he was preparing for the great work which he was sent to do. And do we not claim that his baptism was his public setting apart for his great work?

His title, "Christ," sets him apart from all the people. He is the *anointed* of God, ordained by him, set apart by him, as the person who was to fulfil the prophesies of old, to the exclusion of all others. He was *ordained* before the foundations of the world were laid. He was promised to Adam and Eve. Too many have the idea that Christ was a layman, that he was no more than any man, and simply attained to his exalted position as the one who brought us the greatest philosophy of life, by evolution. Also we learn that "he is the teacher come from God."

It seems to me the poor "Christ" has to allow himself to be used for much for which he does not stand. I have even heard it said that negroes claim he was a negro. So also some negroes have claimed that Peter was a negro, but by allowing that rooster to crow more than once he forfeited that distinction.

We hold up Christ to those who enter the ministry as their example, as the first and greatest preacher; we tell the laymen he was a layman. The same was said of the apostles on the same evening, when they surely had completed a three-year course of study under the Master Teacher, and then were sent out by him, after, of course, having been first specially called.

Now, was Christ a layman, one of the common people, or was he the sinless Son of God—or what? We take issue on this question with even such an eminent authority as Dr. Granville.

Goldsboro, Pa.

HYMN AND TUNE TINKERS

BY REV. W. L. REMSBERG

Every once in a while we are made painfully conscious of the hand of the hymn and tune tinkers in our Book of Worship, Hymns and Tunes. For instance, "Rock of Ages" is changed from "When I soar to worlds unknown" to "When I soar to tracts unknown." This change had been made in a former edition, but the original was restored; however, some one remembered the tracts. Oh, how up-to-date! how scientific! how poetic! how inspiring! But I confess, for my part, I do not want to soar to "tracts unknown." It is a region far too sterile, wild and uninhabited. Now, what boldness to tinker a hymn so dear, so familiar and universally accepted by the whole Christian church! How bold to inject such confusion into sacred worship when we sing with Christians of other denominations!

We have another instance in the hymn, "Blest be the tie that binds." "When we asunder part" is changed to "When we at death must part, it gives us inward pain." Is it possible that death is the only occasion that rends the fraternal bonds of Christian brotherhood and gives us inward pain? How cold-blooded! And shall we encourage such lack of fraternal love, or, if we have it, be ashamed to bespeak it now and then to the living? Here again we have a dear, familiar, and universally accepted hymn mutilated by a bold hand.

Nor have the familiar tunes escaped. Old "Arlington," an easy, familiar and much-loved tune, appears twice in the book, but is written two different ways. It is set to the hymn, "Am I a Soldier of the Cross?" At the end of the first brace of the music the tune is entirely changed. As a result, all must learn it over, or sing it their own way, or various ways, and there is inevitable confusion. Now, this is a death-stroke to Arlington, as some will pass both hymn and tune by rather than submit to such confusion or a tune made so distasteful.

The old tune "Sicily" is an instance of over-harmonization. Instead of the straight-forward harmony of the original composition, the parts toward the close are made to swing around at a fearful rate. It becomes spectacular. It is distracting. It is a hindrance rather than an aid to worship. Old Portuguese Hymn, too, has passed through the crucible of refinement—is harmonized until every body is made conscious of the mighty hand of the tune-tinker, and when sung with its usual rapidity the fine harmony is lost in the jolly swing of the parts. All of this might be allowed to pass were it not that sacred worship is thus marred.

Now, we would suggest to all hymn and tune-tinkers that, before they try their hand again, they read Luther's third preface to his Hymns, in which he says: "I beg and beseech all who prize God's pure Word, that henceforth, without our knowledge and consent, no further additions or alterations be made in this book of ours; and that when it is amended without our knowledge, it be fully understood not to be our book published at Wittenberg. Every man can for himself make his own hymn-book, and leave this of ours alone without additions; as we here beg, beseech and testify. For we like to keep our coin up to our own standard, debarring no man from making better for himself." *Funkstown, Md.*

BROTHERHOOD HYMNS

"Like Men"

DEDICATED TO THE LUTHER BROTHERHOOD BY H. K. F.

(Tune, Vindex, or Materna)

"Quit you like men."—Paul

THE CALL

Great Captain, Lord and Mighty King!
We've heard thy thrilling call;
With words that speak and tones that ring
It wakens one and all.
Above thy head the banner waves,
Thy robes are white and clear;
In battle-line now march thy braves,
The day of war is near.

THE PANOPLY

We're ready Lord, to fall in line;
We've put the armor on;
That armor, strong, is wholly thine,
With it the battle's won.
The sword we grip, the helmet wear;
The breast-plate glows with light;
Upon our arm the shield we bear,
We're girded for the fight.

THE CONFLICT

The trumpet sounds; the sword is keen;
The conflict fills the field;
We battle for an end unseen,
Firm, strong, we ne'er shall yield.
Our Lord's afield; in thickest fight
His plume is floating high;
We'll follow on through dark and light;
He brings the victory nigh.

THE VICTORY

Hurrah! hurrah! the hosts of sin,
Are wav'ring in their rows;
With "hardness" now, amid the din,
We'll strike our final blows.
Hurrah! Hurrah! the work is done;
Our foe the field has fled;
The truth prevailed, the cross has won;
The Lord to glory led.

TO HIM

O Captain great! O Captain true!
Our faith was fixed in Thee;
Thou did'st the battle strength renew,
And mad'st thy people free.
Our shouts of praise to Thee ascend;
The vict'ry is thy fame,
Our joys with thine shall ever blend;
Great glory to thy name!

Dedicated to the Lutheran Brotherhood

BY HARRY TENNYSON DOMER

(Tune, "O Mother dear, Jerusalem!" No. 593 in Book of Worship)

O Brotherhood, dear Brotherhood!
We raise our song to thee;
We love thy joys, thy fellowship,
Thy work and charity.
A mighty host of earnest men
Obeys thy trumpet call
To fight the battles of the Lord,
Nor faint, nor fear, nor fall.

We come, we come, from every land
Beneath the shining stars,
From hill and vale and verdant plain
In this broad land of ours;
We fling our banner to the skies,
We raise our shield and spear;
Like knights of old, with courage bold,
We come with ringing cheer.

On every breast great Luther's arms
Proclaim our loyalty:
The cross of black in crimson heart,
The rose of purity,
And all the blue, encircling sky
With golden rim is bound,
As endless love and peace and joy
At last in heaven are found.

No craven heart nor low desire
Shall stain our scutcheon bright,
No selfish aim nor easeful thought
Shall sap our manhood's might;
With high resolve and purpose true
We tread where saints have trod,
We pledge our hearts to service pure
For Country, Home and God.

O Thou who rulest in the skies,
Accept our love, we pray,
Protect and bless our Brotherhood,
And light us on our way;
And when at last, the triumph won,
We kneel before Thy throne,
May we receive the victor's crown,
And hear Thy word, "Well done!"

PAYING THE OBLIGATION

BY REV. C. R. TROWBRIDGE

Five years ago, in these columns, the writer expressed the conviction that the Pastors' Fund of the General Synod is not a charity, grudgingly bestowed, and limited by a scarcity of means for its application, but it is a *debt* that the Church owes to its ministers who, for one cause and another, have not been able to amass a sufficient amount of this world's goods to enable them to eke out a bare existence when physical disability has compelled them to give up their active ministry, or a narrow-minded unwillingness on the part of congregations to avail themselves of their services, because of their age, has prevented these experienced and willing servants of God from exercising their talents in pulpit and pastoral work. The past five years have witnessed some slight advance in the effort to provide an increased support for the worthy beneficiaries of the Pastors' Fund, but that support is still far from adequate, far from being what it ought to be, and there remains much to be done before the full obligation is met by the Church. A step in the right direction has been taken in the appointment of a man who is to give his whole time and effort to an increase of the amount of money that is needed, and to an arousing of the interest of the Church in this most important object. There is scarcely a more difficult obstacle to remove from the path of any cause than indifference to its character, helpfulness and needs. The General Synod has been altogether too indifferent, as a whole, to the Pastors' Fund. Here and there are to be seen congregations and individuals who have manifested their interest by their gifts, but the number has been entirely too small. There should be nothing to hinder the carrying-on of a campaign of information and education among our constituency that shall *compel* the attention of the entire Church by its intensity of appeal, and its determination to achieve definite results. This pressing obligation should be more liberally met, and a proper compensation should be tendered those who fully deserve it, by reason of long years of faithful service and self-denying devotion to the Church. It is an accepted fact that an honest man makes every effort to pay his debts. Does the General Synod mean to be classed with the dishonest people who evade the prompt payment of their obligations? So long as no more strenuous efforts are made, within the bounds of the Church, by the majority of its membership to answer the call for necessary means to assist this noble work of the Pastors' Fund Society, the charge stands against the General Synod that it has *not* met the demands made upon it by this excellent agency, and in so far the General Synod is not honest. The limited extent of the usefulness of this means of relief is a disgrace to the intelligence, the avowed consecration, the manifold resources at the command of the General Synod. This fund needs money, and it needs it *right now*. The money is in the hands of members of our Church, who ought to be glad to give it for the increase of the blessed influence springing from this means of support and assistance to those who have given their best to the Church, and to whom the Church owes a debt which financial aid in old age does not, and cannot, fully pay. Let the Church wake at once to the insistent demand for instant help for the Pastors' Fund.

Easton, Pa.

EARLY LUTHERAN ANNALS IN THE "FAR WEST"

BY REV. P. C. CROLL, D. D.

[CONCLUDED]

Church Paper and Theological Seminary

Besides the missionary enterprise, the educational work of the Synod of the West suffered not for want of agitation in those pioneer days. Very early this synod put itself upon record as to its appreciation of the proper church literature. It may be refreshing in these days of a new stimulus on this subject to read what these pioneer brethren resolved to do with reference to that old friend and fosterer of church activities, the LUTHERAN OBSERVER. In their session of 1841, page 21 of minutes, we read: "Resolved, as the LUTHERAN OBSERVER has been the means in extending useful knowledge in our beloved Zion in these United States, and has been the means of doing much good; therefore, we recommend this valuable paper to all classes of men in these United States, and especially to the members of the Lutheran Church." This came as a result of investigating the "Kirchenzeitung," a paper reported as hostile to the OBSERVER, revivals and benevolent institutions, having pronounced the LUTHERAN OBSERVER as "anti-Lutheran."

While this support was pledged to the OBSERVER, the synod had, in previous years, resolved its need of an English church paper in the West, and appointed its committee to establish it, which, however, never got any farther than the appointing of an editor in the person of the Rev. Geo. Yeager, who, by the year 1843, issued a prospectus under the title of "The Western Lutheran Observer." Although he claims the number of subscribers reported as "much larger than that with which any paper, known to us, ever started in our Church in this country," yet he cautions that "the speedy embarrassment that soon overtook other enterprises of this nature should admonish us that the course of prudence which has hitherto characterized the action of this body on this subject should be persevered in."

We know not that anything ever came of the enterprise of a Western English church paper, until ten years later Dr. F. W. Conrad, then a professor at Wittenberg, launched "The Evangelical Lutheran," with an Illinois department to it, in care of an editorial committee of this Synod of the West. An explanatory clause reads: "But we do not wish it to be inferred from this synodical action that we are displeased with, or opposed to, the LUTHERAN OBSERVER." (See Minutes, 1853, p. 14.) We wonder, was this the origin and forerunner of the recently deceased "Lutheran Evangelist"?

As the matter of a church paper was long agitated by this synod, so was the matter of establishing a theological seminary and Western literary institute an annual topic of synodic agitation from 1839 on to 1846, when the first beginning was made in such a school being founded at Hillsboro, Ill. After four years this was transferred to Springfield, Ill., under the title of the Illinois State University. This institution did good work for twenty years, amid constant financial embarrassments, till the split of the Church came in 1867, and the beginning of the General Council. In 1869 our interests were transferred to the founding of Carthage College. The Springfield school is now in the hands of the Missouri Synod as one of their theological seminaries. Such are the vicissitudes of church papers and church schools. Carthage has had her ups and downs, but in these latter days she is being firmly established and has engraven upon all her present-day activities: *"Carthago non delenda est!"*

Revivals

The proceedings of synod abound, in the first two or three decades, with reports of refreshing revivals occurring during the meetings of synod. Frequently the preaching and exhorting of large congregations of penitent sinners to turn to Christ, and the aiding, by the customary exercises of prayer and song, of these "seekers" into the experience of a regenerate life, interrupted and delayed the business of synod. Thus, at the meeting in Hillsboro, Ill., in 1839 a remarkable awakening occurred from a sermon preached by Rev. A. Reck, from 1 Peter i. 3-4, which was followed with a powerful exhortation by Rev. Wm. Jenkins. It is reported that "silence reigned through the house, save the voice of the speaker only, and here and there a half-suppressed sigh or groan, which burst involuntarily forth from the heaving breasts of deeply convicted sinners. The whole congregation became more or less moved. The place became truly awful and glorious; and it seemed that the time had come when a decided effort must be made upon the kingdom of darkness, and that under such circumstances to shrink from the task, and through fear of producing a *little temporary disorder* to refuse to go heartily into the work, would have been nothing short of downright spiritual murder. This surely was not the stopping-point. Accordingly, those who especially felt desirous of an interest in the prayers of God's people were directed to kneel at their seats, when probably between fifty and one hundred persons were seen prostrating themselves on their knees before God, and thus before heaven and earth testifying to the lost condition in which they felt themselves. After this the scene became still more interesting. For the sake of convenience, the mourners were invited to convenient seats, for the purpose of affording the brethren an opportunity of conversing freely with them upon their condition and imparting instruction. Thus the meeting continued in singing, exhortation and prayer until a very late hour, when it was thought best to close, but the people, though invited to return at an early hour in the morning, were still loathe to leave the house—so holy and blessed had the place become to many. About eighteen or twenty professions of religion were the fruits of this evening's meeting."

Next morning the meeting opened with an early prayer-meeting, largely attended. This meeting is further apologetically described as follows: "That it was altogether *orderly*, which some who are particularly *conscientious* and scrupulous about getting even a little '*lukewarm*,' and much more so about being '*hot*,' might doubt. But be their views as they may, if there was a flood of burning tears shed—of sorrow and repentance by convicted sinners, and of joy and gladness by converted believers; some audible weeping, sighing and groaning; some moving about and shaking of hands; or a number instructing, exhorting or praying at once; or even some clapping of hands and *shouts of glory*, it is likely yet that the meeting had an *order*, peculiar in its nature and very much similar, to that observed at Jerusalem by the apostles on the day of Pentecost. This meeting continued until it was necessary to give place for the transaction of synodical business. But the tardy movements of the people, and especially of the distressed, and their lingering looks as they withdrew, clearly indicated that they felt themselves still unwilling to leave the house of the Lord."

Similar graphic descriptions of the old-time revivals occurring during the conventions of those early meetings of synod are repeatedly given, whole pages often being occupied in a detailed account of results of these efforts. Whatever may be said, pro or con, of these services, it is evident that their character was adapted to the pioneer work of the Church in these parts; that the early laborers were in earnest, as they fre-

quently met for preaching several days before synod, holding public prayer-meetings at sunrise; and that these special efforts were blessed by the conversion and reception into church membership of scores of souls during a single convention of synod.

Quaint Expressions

In scanning the file of the minutes we came across a number of expressions that seem either antiquated or a quaint employ of phrases. Some of them the older men of the day may remember, but to the younger generation they must sound strange, or quite obsolete. We quote a few.

In the report of the first convention, held in 1834, the Sabbath preaching and communion services are said to have lasted nearly five hours, with a prevailing deep solemnity. Then comes this sentence: "On this occasion, the stately steppings of Prince Emanuel were evidently seen and felt by many." It records another service which occurred "in the evening at candle light." No electric lights then in all the world.

At a later session it was decided that "either Bishop or Reverend was a proper title" to designate the ministry by. After that it frequently happened that more than a dozen "bishops" of the Lutheran Church attended this little synod of the "Far West."

In connection with a published statement of the doctrinal position of our Church, defense is made of the Lutheran mode of baptism against the Immersionists. Yet love for all true disciples of Jesus is affirmed, by whatever mode one may have received Christian baptism. "All that is absolutely essential is, that they stand upon the rock and only foundation. . . . We are fully sensible that

> 'Were love, in the world's last doting years,
> As frequent as the want of it appears,
> The churches warmed, they would no longer hold
> Such frozen fingers, stiff as they are cold;
> Relenting forms would lose their power, or cease;
> And e'en the *DIPT* and *SPRINKLED* live in peace;
> Each heart would quit its prison in the breast,
> And flow in free communion with the rest.'"
>
> —Cowper.

Prayer is frequently alluded to in the earlier minutes as "an address to the Throne of Grace"—an expression seldom heard in these modern days.

Whilst we might continue these quotations, we feel that we have already prolonged these articles beyond proper limitations. We hope they may prove as interesting a sidelight of church life to our readers as the research has been to the writer.

Beardstown, Ill., Thanksgiving Week.

A SUCCESSFUL YOUNG MEN'S BIBLE CLASS

When five years ago Mr. Harvey C. Miller assumed responsibility for a Young Men's Bible Class in the Sunday-school of Messiah church, Philadelphia, Pa., Rev. D. W. Weigle, pastor, the class had three members. To-day the enrollment is over fifty, with a usual attendance of thirty-five and more. The class is thoroughly organized, and the work done shows the value of such organization. In addition to the offices of President, Secretary and Treasurer, there are four active committees: on Membership, Employment, Entertainment and Athletics. The first gives its attention to increasing the membership. The second directs its efforts toward securing work for any of the members who may be unemployed. The third provides some feature of special entertainment at least once each month. The fourth arranges for games of various sorts, such as bowling, basket-ball, base-ball, etc. The base-ball team won every game which it played during the last season with the different teams of the Church League and other local clubs. There are few organizations of young men that can show a better record of work actually accomplished than this live, active, aggressive Sunday-school class.

The Sermon Corner

THE ADDED YEAR

BY REV. STANLEY BILLHEIMER

Luke xiii. 8—"And he, answering, said unto him, Lord, let it alone this year also."

The parable of the barren fig-tree was spoken by Jesus to correct a popular belief that sudden calamity was a mark of divine wrath. When bloodthirsty Pilate slew some Galileans engaged in the very act of sacrifice, he was looked upon as God's agent to destroy the wicked. When a number of Judeans were killed by a toppling tower in the Siloam gardens, even nature was considered as sharing in God's punitive justice. It was the same question over which Job's friends had argued; it forms a part of the mistaken judgments of the world to-day.

The worst thing about this habit of hasty judgment is its effect on self. For following hard on the condemnation of others comes personal approval. Jesus, after correcting the mistaken thought of the day, adds this story as a warning that the mark of acceptance with God is not an outward freedom from misfortune, but an inward freedom from sin; that material blessings may be the result of God's sparing mercy instead of proof of divine favor. We have just greeted the coming of a new year. It is important that we interpret properly the lengthening of our days, lest we drift into self-righteous security, and consequent inactivity. Let us consider this added year in a threefold sense.

1. *A year of grace.* The owner of the vineyard of the parable had set out a few fig-trees among his vines. They shared in the care and protection given to the entire enclosure. One tree, however, refused to bear fruit. For some reason, it produced only leaves. This state of things was apparent to the Lord of the vineyard. He had watched this tree for three years—surely a reasonable time within which to look for at least one gathering of figs. It is now the voice of authority which speaks from the standpoint of justice and according to the rule of absolute righteousness: "Cut it down; why cumbereth it the ground?" But here the Mediator intercedes. He agrees with the owner on the facts in the case, but is willing to make another attempt, at the cost of extra labor to himself. The tree is permitted to remain, a witness to the goodwill, the untiring energy of the vine-dresser. It is to have a year of grace.

We have here a true picture of prevailing conditions. How often it happens that under the same influences for good like results are not secured! This is evident in society, in the school, in the home, and particularly in the church. The teaching of God's word, the ministrations of his house, and the association with holy things are productive in some of love, joy, peace, and all the fruits of the Spirit; while others, enjoying the same privileges, stand inert, unimpressed, unfruitful. Jesus sought to turn the eyes of his hearers to their own hearts. Was there any evidence of fruits meet for repentance? Had they heard his word gladly? He teaches us to consider our own spiritual state; to realize that, under the workings of the law, the unfit, the inefficient, the slothful would have been cut down long ago; that God's mercy is operative through Christ. Thus the added year becomes a year of grace.

2. *A year of forbearance.* The counsel of the vine-dresser prevails. In patience the owner waits another year. This is entirely in accord with many a revelation of God's mercy. The forbearance of the Lord was a frequent theme with prophet and psalmist. What a contrast there is here to our own impatience! We expect results so quickly. We are ready to despair, to give up our work, to resign our office, because results do not follow quickly upon the expenditure of effort. But with sublime patience God waited year after year for the return of Israel, just as he now waits for the world to glorify his Son. The Almighty wearies not in well-doing.

It is hard to free the mind entirely from the thought that we are spared in recognition of our services to God. Men are prone to think of themselves as invaluable to the Master and indispensable to the Church. Many a Christian is beset with the temptation "to think of himself more highly than he ought to think." It is a serious thing to mistake the meaning of divine forbearance. It destroys the spirit of humility, and exalts the importance of self. The tree was spared not on account of its value, but in the hope that it might become of more value to the owner. The apostle Paul cautions us not to despise the riches of God's goodness and forbearance, and reminds us that the goodness of God is to lead to repentance. Let the added year be received in meekness as a further mark of the Father's long-suffering love. Deep, indeed, is the meaning of privilege.

3. *A year of opportunity.* The vine-dresser declared his intention of affording special chance for fruitfulness by a two-fold method. The hard earth was to be broken up and certain stimulating elements were to be applied. The year was to be one of opportunity. The churches of Christ are just now putting forth special efforts to make the Gospel fruitful in the heart of the hearer. Catechetical instruction, weeks of prayer, and evangelistic services give every opportunity for personal progress and the extension of Christ's kingdom. The year is rich with possibility.

The Lord of the vineyard has every right to expect results in each life. The vineyard as a whole may have been quite productive, but a surplus of grapes cannot make up for a lack of figs. Each vine, each tree, each plant must bring forth fruit. There is a disposition to let the growth of the church collectively take the place of growth personally. Men may speak very glibly about "our church" and its prosperity, who neither work nor sacrifice for the Master. Sometimes a feeling of resentment arises in the heart like that which prompted the slothful servant to charge the nobleman with seeking to reap where he had not sown. But it may be asked, in all fairness, what is the business of a Christian? Is it any less than that of the trees which God made to produce after their kind?

It is a solemn matter to consider how much more progress others might make were our opportunities conferred upon them. Under the same care and cultivation, another tree might have yielded fruit during those vacant years. This tree was cumbering the ground, requiring attention, withdrawing moisture, and occupying space that might well have been given to another. How like men who receive God's favors, only to make a convenience of religion; who cause the church much trouble and concern, and yet give no evidence of regeneration; men not necessarily wicked, but just doing nothing; cumberers!

The parable is wisely left unfinished. Jesus would not fix the destiny of the tree, because it was to determine the issue for itself by its response to the efforts of the gardener. But we can feel sure that nothing was left undone to make it bear fruit that year. In like manner, this new chapter of our lives is unwritten. The added year is before us, a bud of possibility, a season for service, a God-given opportunity.

Norwood, Pa.

Our Young Lutherans

INTERNATIONAL SUNDAY-SCHOOL LESSON

First Quarter: Lesson II. January 12, 1913

Man the Crown of Creation

Golden Text: "God created man in his own image." Gen. i. 27

Lesson Text: Gen. ii. 4–25

COMMENTS BY R. W. HUFFORD, D. D.

The lesson before us follows in natural order that of last week. In that lesson we learned about the creation of the world, the calling forth of vegetation over the earth, and the creation of the lower forms of life—the fishes of the sea, the fowls of the air, and the beasts of the field and forest. All these things, from the greatest to the least, the world and all its creatures, came into being by the power of God. They had not always been. They did not come by chance or just happen to be. They were not evolved without intelligent direction and design. Back of them was infinite power and over them was infinite care. God created them all. It is an interesting and wonderful world thus far that we behold in imagination, a good world for the birds and beasts and fishes. But it seemed, as we think of it, not yet complete. There was no human being in all the world.

"And God said, Let us make man." These words of consultation and deliberation indicate, among other things, the supreme importance of this act of creation. Man, the last and highest of earth's creatures, was to be called into being. This is of the greatest interest and importance to us, because it means us. It means us and all the human race, with its strange and wonderful history, oftentimes sad and perplexing; in the midst of which history we, and all of earth's millions, now are.

"Known unto God are all his works from the beginning of the world" (Acts xv. 18). It was not an unconsidered, thoughtless act, if such a thing were possible with the Almighty and the Omniscient One. As in no other part of his vast creative work, God tells us here of his thoughtful deliberation. "Let us make man."

"So God created man in his own image." This verse, like the first verse of the book, has a wonderful reach in its suggestiveness. That was history and answered the thoughtful question of one looking backward and around. This verse is prophetic rather, and accounts for many things that follow.

(1) Dominion. All rule and power and dominion belong in the first place to God. "The earth is the Lord's and the fulness thereof." We are not surprised, however, to learn that man, made in the image of God, should be appointed to have dominion over the creatures below him, "over everything that creepeth upon the earth." Not that he is stronger than they. Oftentimes they are far his superior in strength, but his greater intelligence makes him their rightful master. It was his, also, to give names to them, as we learn further on. They could not name themselves. This commission man is even now fulfilling, giving names to nameless specimens of fauna and flora that come under his notice, weaving in his own name it may be, and thus immortalizing himself. All things have not yet been named.

(2) Care of the earth. "And the Lord God took the man and put him into the Garden of Eden to dress it and keep it." This, too, was, and is, a work worthy of one made in "the image of God." It was, and is, a great work. In Luther's opinion, that "garden" was the whole earth. Here the Creator has put the man to live, and to dress and keep the big garden. Very many have the right to work in that garden and no one should fail to do his part. Nor should any claim so large a part of the garden that others can find no place in it to work. "The image of God" in him will require that he be merciful and fair and just. He who has seized upon a larger part of the garden than he can properly use has no real right to it. He is like the greedy child in the family who thinks only of himself and must needs be taught the rights of brothers and sisters.

(3) Various trees. "And out of the ground the Lord God made every tree to grow that is pleasant to the sight and good for food." This is very old and very new, and always true. The first tree in the great garden grew because God so ordered, and none have ever grown in any other way, or ever will. And what wondrous variety—trees "pleasant to the sight," ornamental trees, shade trees, and fruit trees ("trees good for food"). Most of them stand stript of foliage and bare enough just now. But there are few things that we learn to know so early or remember so long—the old apple tree or peach or plum, or the maple with winged seed, or the rugged oak that scarcely notes the flight of years—God's trees all, and we love them. May they ever lead our thoughts to him!

"The tree of life in the midst of the garden." This is at once the rarest and at the same time the most common tree in the world. It is the rarest in that its fruit is of priceless value. It is the most common, growing and bearing fruit and flourishing in every land that the sun shines upon. The frozen north has no place too cold for it, nor the torrid zone a place too hot. The people of Iceland and the people of India eat alike of the fruit of this tree, with thanksgiving to God.

"And the tree of life still grows and flourishes and bears fruit." There is no room for doubt that it does. It grows and bears blessed fruit wherever the truth of God is taught and received into honest, human hearts.

"Trust in the Lord and do good" is a safe teaching from the Old Testament. "Believe on the Lord Jesus Christ and thou shalt be saved" is the teaching of the New Testament. Rightly understood, these two are one and their reward is "the fruit of the tree of life."

Then it is not literally and really a *tree*, but rather a teaching by parable or figure of speech, in which the tree is used. So we think. This form of teaching is found in Genesis as well as in Matthew and Luke. The truth, and not the form in which it comes, is the essential thing. Get it in the way that the Lord helps you to get it best, and hold it fast.

The Creation of Woman

Is the statement that the woman was made of a rib taken from the man to be regarded as literally true—the statement of a fact? We think not—rather as a poetic figure or parable.

What is the truth, and what is the teaching?

1. God created the woman even as he did the man.

2. She was intended to be his companion, and an helpmeet (suitable) for him.

3. In the quaint and beautiful words of Matthew Henry, "Woman was not made out of his head to top him, not out of his feet to be trampled upon by him, but out of his side to be equal with him, under his arm to be protected by him, and near his heart to be beloved."

Reading, Pa.

YOUNG PEOPLE'S PRAYER-MEETING

Bible Study

Topic for January 10, 1913. Become a Christian—Why Not? Matt. iv. 17-25. (A Decision Meeting, led by the Lookout Committee)

BY REV. J. B. GUINEY

I. Why should I become a Christian? (1) Because it is the only way to be saved. John iii. 3, 5, 7; Acts iv. 12; Rom. i. 16; John vi. 44. (2) It is the only way to receive forgiveness of sins. Matt. i. 21; Heb. ix. 26. (3) It is the only way to have spiritual peace. Luke i. 47; Acts v. 41; Acts viii. 8; Acts xiii. 52.

II. How can I become a Christian? (1) By repenting and confession of sins. Luke xiii. 3; Luke xxiv. 47; Acts ii. 38; Acts xxvi. 20. (2) By believing on Christ who shed his blood for sins. Luke vii. 50; John i. 12; Gal. ii. 16, 20; John iii. 14-18, 36.

III. What hinders persons from coming to Christ and deciding for him? (1) Sin—unbelief. John iii. 19; Heb. iii. 19. (2) They are not willing. John v. 40; Matt. xxiii. 37, 38. (3) All who will duly come. Rev. xxii. 17.

CHRISTIAN ENDEAVOR TOPICS

Seed Thoughts

Sunday, January 12th. Topic—Becoming a Christian—Why not? Matt. iv. 17-25. (A Decision Meeting, led by the Lookout Committee)

BY REV. P. A. HEILMAN, D. D.

A new year ought to be a very thoughtful time for every human being, especially for young people. Surely you expect to become a Christian some time. Why not now? You know the Christian life is the best and happiest. The earlier you begin that life the better. You have discovered yourself drifting into some evil habits. What better time to change that than in the beginning of a new year?

Christ's call is to you. He is saying to every young person in particular, "Son, give me thy heart." What is your answer to that best invitation you ever received? To say "Yes" to Jesus' invitation is *decision*—deciding between Christ and the world.

Decision and what it means. The prodigal son away from home began to think on his condition, and then and there decided to go home to his father. He regretted the course he had been following, was sorry for his wayward life, repented, then started homeward.

That's the process for every one who would become a Christian. *Decision* is the first step; then *repentance*, which is godly sorrow for sin; then following Jesus, which means studying his life in the gospels, and keeping his commandments, as far as possible.

A new heart necessary. No one will lead a Christian life until his heart be changed. That is God's work. David prayed, "Create within me a clean heart, O God." Only God can create. Without a new heart our life in the church will be little different from what it was before. Head conversion amounts to nothing without the heart. When the heart is changed, the life will be changed. What we once loved we will now hate.

A Christian outside the Church. Impossible! The man or woman who decides to be a follower of Jesus will want to be found among his followers, and will go into the church he founded. You cannot keep him out. When one remains outside the church it is proof positive that his heart is not right. If the heart be not changed there is no salvation.

Going after some one. As soon as Andrew became a follower of Jesus, he went after his brother Simon and brought him to Christ—the best work he ever did. Have you a brother or sister or friend not a Christian? Go bring them. Let us all do better this year than last.

Bible Readings

M., Jan. 6. Almost persuaded. Acts xxvi. 24-29.
T., Jan. 7. If the Lord be God. 1 Kings xviii. 21.
W., Jan. 8. Manly decision. Josh. xxiv. 15.
T., Jan. 9. Christ's appeal. Mark x. 17-22.
F., Jan. 10. Let Him in. Rev. iii. 20, 21.
S., Jan. 11. Christ, or nothing. John vi. 66-69.
Sun., Jan. 12. Topic—Become a Christian—Why not? Matt. iv. 17-25. (A decision meeting, led by the lookout committee.)

Luther League Daily Bible Readings—January 6-11

Epiphany Day: Matt. ii. 1-12—Led by "His Star."
Tuesday: Gen. iii. 17-23,—"To Till the Ground."
Wednesday: Acts xviii. 1-6—"They Were Tentmakers."
Thursday: Eph. iv. 25-32—"Working with His Hands."
Friday: 1 Thess. ii. 1-12—Paul's "Labor and Travail."
Saturday: 2 Thess. iii. 6-15—"If Any Will Not Work."

LUTHER LEAGUE TOPICS

January 12, 1913. Acts xx. 32, 33; 1 Thess. iv. 9-12. Industrial Work in Our Foreign Fields

BY REV. H. E. CLARE

The following is taken from "A Glimpse at Industrial Work in India," by Rev. Allen O. Becker, in the "Luther League Review" for December:

"There are some few industrial institutions in India of long standing, but most of them were brought about by the influx of orphans and poverty-stricken people produced by the famines of 1876-8 and 1896-1900. . . . When the famine came they were not able to purchase yarn and leather to carry on their work. The missions helped them by furnishing thread to weave and leather to make sandals. But this did not supply much of their need. Coolie labor was so cheap and food-stuffs so high that they could barely eke out support. Then there were hundreds of widows and orphans who were not skilled workers and who were left without means of support. In many cases the parents died and left large families destitute. Some provision had to be made for these orphans.

"At first they were gathered into camps and institutions and their education was begun. . . . The saner proposition was to provide manual training as nearly akin to their previous life as possible, only improved, which would enable them to rise out of poverty and ignorant unskilled toil to skilled labor and respectable independence. Of course the main idea of missions is always to reach the soul of the people. The educational and industrial institutions are simply means to this end. . . .

"There are 160 mission industrial schools in India. In these there are 5,752 boys and 3,373 girls being trained. Fifty-nine different industries are being taught, divided into the following groups, viz.: building trades, textile industries, needle work, metal work, agriculture, printing, leather work, unclassified, and housekeeping. Any one of the about groups would make a most interesting study. I have stated above that industrial work is one of the most difficult problems the missions have had to confront. Appliances have been meagre, financial means are scarce, and the natural disposition of the people does not have a tendency to learn readily, to be accurate and painstaking as the learning of trades requires."

Our Guntur Mission has six industries: carpentry, blacksmithing, printing, binding, weaving and tailoring. Our printing department has been in existence for more than twenty-seven years and is well established. Some of our boys have passed out into the world. Some, not all, are successful men. But most of them will become men who though, as compared with their brothers in the West, will not attain to such heights of efficiency, yet as compared with the outcasts they once were are veritable giants.

Wilkinsburg, Pa.

The Lutheran Observer

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FRIDAY, JANUARY 3, 1913

Heresy is an Error; Intolerance is a Sin; Persecution is a Crime.—Dr. Philip Schaff.

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"THE LIFEFULNESS OF JESUS"

Under this caption our able Unitarian contemporary, "The Christian Register," of Boston, enlarges on the marvel of Christmas and the increasing sway of Christ over the minds and hearts of men. Among other things, it says: "That a humble Jew should have made his impress on Jew-hating races, and made his birthday of importance, like everything else that concerns him, is the standing miracle of modern history. It was not so much that he should have been exalted in a day when they were hunting after deific leaders, and every nation was prolific with gods to do its fighting as well as its arguing and foretelling, but that Jesus should live still in this age when we are sloughing off myths without compunction, that is what puzzles us. Nor does it seem to make any difference since the humanitarian movement has gone on and entirely done away with his godhead. . . .

"Yet here is Jesus to-day, just as living in every muscle of civilization as ever, and more so. We hold to Christmas with increasing zeal. An amusing book appears occasionally to prove that Jesus was not an historic character. It makes a bit of a ripple on the lake of comment, and that is the end of it. Either Jesus is growing dearer to us out of the emotions of a very thrifty civilization, or we are intellectually convinced by his gospel. It is not easy to account for, as matters go, this perennialness of the words of Jesus. You would think that the Sermon on the Mount was preached yesterday, from Bunker Hill, just out of Boston: only where is the man living that could have done the preaching, or where is the man in history that could have done it? Even Phillips Brooks would have failed absolutely to have covered the Sermon on the Mount; nor are the good things that he did say read to any extent this quarter of a century after his death. Henry Ward Beecher's apothegms are on the top shelf, and even Channing ranks among the classics of a highly refined sect.

"As for the Parables, there are really no other Parables on earth. We remember that a few years ago there was a readable volume translated from the German, and we enjoyed it fairly well: we cannot recall the author's name. We hardly state the case strong enough; for Jesus is not only read, he is increasingly read. . . . We remember a few years ago the great fight between an expurgated and a non-expurgated Bible. We believe that no one ventured on expurgating the words of Jesus. The Bible is probably not read as a book anything like as much as it was fifty years ago; but what Jesus said, so far as we can get at it, that is read, and it is read by the crowd. The poor people, as well as the rich, apprehend the Gospel on the Mount. It vitalizes a mean home and gives glory to those who know no other literature.

"What is this vitality that comes to us from a Galilean peasant, unless it be the reality of the human soul? But how did Jesus get at this life of God? How did he manage to get away from the bigotries and religious conceits of his day? Was he intellectually of a larger mould than anything that has appeared in history? No wonder that he was misunderstood and deified by his contemporaries and followers. They thought they could understand supernaturalism better than the natural, and for that reason did not stint at all in reconstituting and describing Jesus as something quite out of nature. They lost him for hundreds of years. It is the glory of our age to rediscover Christ, to know the beautiful Master and Teacher as our companion. The friendship of Jesus is something we cannot afford to lose. And yet, and yet, as Christmas comes and Christmas goes, we are overwhelmed with the problem, how comes Jesus here at the heart of modern life? Nothing seems able to displace him. In fact, we are seeking individually and socially more and more him who trod the gardens of Palestine, simple and unafraid, because he loved man and loved the truth. Let us go ahead quietly, and see what will come of it."

This frank outburst of amazement by a cultivated Unitarian over the persistent, unrivaled and increasing place of Christ in the thought and activities and civilization of the world is worthy of note. It is truly an overwhelming problem for those who deny his supernatural person and work. Every phenomenon must have its cause. This is as true in the realm of the moral and the intellectual as of the physical. The astonishing influence of Jesus, growing and widening with the process of the suns, must forever remain an enigma to those who see in him only a man. They alone can solve it who salute him in the words of Thomas: "My Lord and my God."

WAYS OF READING THE BIBLE

Not a little Bible-reading is comparatively profitless because it is not intelligent. There are persons who forget what the Bible really is—the record of a growing revelation of God and of his purposes of grace and love for the world. As a consequence they are puzzled by seeming inconsistencies between viewpoints in the Old and the New Testaments. They find things tolerated in the former which are not sanctioned in the latter, and the question arises, Which view is to be controlling for Christian life to-day? This difficulty would not arise if they were careful to fix in mind the place which the part they are reading has in the whole. Does it belong to the earlier portion of the revelation, the twilight time of God's self-disclosure, when God was dealing with men as a wise teacher deals with immature scholars, revealing truth as they are able to bear it, and patiently leading them up to points where he can show them wider outlooks and hold them to higher standards of conduct? If so, this must be remembered in the reading. This fact of a progression in the revelation, culminating in the full and final disclosures of the New Testament, will make it plain that there is no more inconsistency in the

aggregate revelation than there is between the early dawn and the full light of the noontide. It is the same sun climbing higher and higher and shining more and more to his meridian brightness.

Historical Setting

For intelligent and profitable Bible-reading it is, also, of first importance to locate the portion read in its historical setting, not only as to time, but events. Much of the prophetical books, for example, must always be obscure to one who will not take the trouble to acquaint himself with the contemporary history of Israel and the nations with which Israel was in league or in antagonism. The precise form in which many of the eternal truths which the prophets proclaimed were cast, was determined by the national conditions which confronted them. The same thing is true of the New Testament writers, especially of St. Paul in some of his epistles, which are full of references to conditions existing in the churches to which he was writing. Many a passage that is otherwise obscure would become luminous if the reader made an effort to learn the circumstances under which a given epistle was written—a thing not difficult to do with the many helps to Bible study that are provided.

Skimming the Surface

Another thing that makes relatively profitless the Bible-reading of many people is the desultory way in which they do it. They turn to it thoughtlessly and lightly, not devotionally. There is no continuity in their reading, but only a dip here and a dip there. The contrast between those who do this and those who follow some system and order is aptly described by Dr. James Hamilton in an illustration from nature. "Among the insects that subsist on the sweet sap of flowers," he says, "there are two very different classes. One is remarkable for its imposing plumage, which shows in the sunbeams like the dust of gems, and as you watch its jaunty gyrations over the fields and minuet dance from flower to flower, you cannot help admiring its graceful activity, for it is plainly getting over a good deal of ground. But in the same field there is another worker, whose brown vest and strong straightforward flight may not have arrested your eye. His fluttering neighbor darts down here and there and sips elegantly wherever he can find a drop of ready nectar; but this dingy plodder makes a point of alighting everywhere, and wherever he alights he either finds honey or makes it. If the flower-cup be deep, he goes down to the bottom; if its dragon mouth be shut, he thrusts its lips asunder; and if the nectar be peculiar or recondite, he explores all about till he discovers it. His rival of the painted wing has no patience for such dull and long-winded details. But what is the end? Why, the one dies in October along with the flowers; the other is warm in his hive through the long winter amidst the fragrant stores which he gathered beneath the bright beams of summer. To which do we belong—the butterflies or the bees? Do we search the Scriptures seriously, prayerfully, devotionally, or do we only skim them?"

Long or Short Passages

But this habit of reading thoughtfully, with serious purpose to master the meaning, does not exclude the practice of sometimes running over large sections swiftly, without pausing to interpret hard points. There is a passage in the writings of Dr. C. A. Stork, in which he compares this method with the other and speaks of the value of each and of the two combined. "Dr. Alexander, in one of his suggestive notes, speaks of the effect produced on the mind by reading a whole book, an epistle or gospel, or a historical book, as rapidly as he could, not stopping to dwell on any point, to unravel any difficulty, but skimming over the surface as a bird flies over the landscape so as to get one wide view, a bird's-eye-view, so to speak. The effect was one of great inspiration. It was like looking on a great prospect from an eminence; the breadth, the light, the sweep of thought filled the mind with high and uplifting emotions. To say nothing of the new vision one gets of a subject from taking it in all at once so as to catch the relations of all the parts, there is an effect produced from a long-sustained contact with the mind of the Spirit caught in the continuous survey of a great body of Scripture. It is like being in the company of a lofty and noble nature for days; one catches, also, the tone, the atmosphere. So to read the Scriptures in bulk, to bathe one's mind in them, as it were, is to come in contact with God, is to catch his Spirit. And this is true devotional reading.

"There is another way of devotional reading; it is to select a short passage, a pregnant statement of truth, a text, and then, after finding out by careful study what it means, literally to take it into the mind and let it lie there, to meditate on it, to let it germinate, fructify, and so unfold itself to the heart. If we combine the two, now reading microscopically, taking only a text, a paragraph, and then, with a wide and rapid sweep, bringing our mind quickly into contact with large bodies of the Word, as one gets the air when riding swiftly through the country, we shall have the best of devotional reading."

But to be profitable, the Bible must be read with the purpose to put its truths into practice. "Be ye doers of the word, and not hearers only, deceiving your own selves. For if any man be a hearer of the word and not a doer, he is like unto a man beholding his natural face in a glass; for he beholdeth himself and goeth his way and straightway forgeteth what manner of man he was. But whoso looketh into the perfect law of liberty and continueth therein, he being not a forgetful hearer, this man shall be blest in his deed."

—Keep clear of personalities in conversation. Talk of things, objects, thoughts. The smallest minds occupy themselves with persons. Do not needlessly report ill of others. As far as possible, dwell on the good side of human beings. There are family boards where a constant process of depreciating, assigning motives and cutting up character goes forward. They are not pleasant places. One who is healthy does not wish to dine at a dissecting-table. There is evil enough in man, God knows. But it is not the mission of every young man and woman to detail and report it all. Keep the atmosphere as pure as possible, and fragrant with gentleness and charity.—John Hall.

—Selfishness is not only a sentiment, it is a force, a centripetal force, gathering momentum with age and drawing everything to itself until the soul itself, dwarfed and hardened, is incapable of any of the finer feelings of a soul. It thinks only of itself, works only for itself, loves—in so far as it can love at all—only itself. Selfishness renders an important service to humanity, it shows how mean and despicable human nature, unbalanced by the grace of God, can become, which as a warning is not to be despised.—Ex.

—Idleness is one of the greatest enemies of character. As some one has said: "The devil tempts other men, but idle men tempt the devil." Do not envy the idle man, whoever you may envy. You may have too much to do and too many things to think about; still, do not envy the man who has not enough to think about and has to fall back upon himself. The passions of human nature break loose in idle men and wander over forbidden places seeking what they can devour.—Dr. James Stalker.

Church Union in Canada

From time to time we have noted the progress of church union in Canada—a progress that has put that country ahead of even Australia in the results attained. The movement began, it will be remembered, by the drawing together of the individual families of churches, so that to-day all the Methodists of the Dominion are in one organization, the several branches of Presbyterians have merged into one. The Baptists, including the Free-Will Baptists, have become one body, and the Congregationalists and United Brethren have also united. When this was accomplished the spirit of union was so in the air that in 1902 the Congregationalists, Presbyterians and Methodists appointed committees to consider the greater union of their general bodies, and the committees reported that union was both "practicable and possible." While the discussion of the actual union has been in progress, the practical coöperation has been developed to such an extent that to-day it is the boast of Canadian Christians that there is not a single community of a population of 150 in the entire Dominion of Canada which does not have the regular preaching of the gospel. The whole difficult question of over-churching some towns and districts while others are neglected has been done away with, and the waste of men and money and effort has been almost ended. The colleges of the various churches, and their benevolent boards and publication work have been brought into a practical coöperation that seems almost millennial on this side of the border. The Baptists and Anglicans of the Dominion — the first on account of their close-communion principles growing out of their doctrine of baptism, and the Anglicans on account of the insistence by them on the Lambeth Quadrilateral, which includes the "historic episcopate" as an essential preliminary to union—have no part in the movement, though both bodies are reported as showing an increasing interest in what is being done. The three bodies proposing union last year polled their membership with reference to the move. Eighty-five per cent of the Congregationalists who voted, voted favorably to union; all of the Methodist Conferences, and 86 per cent of the members, also voted favorably. Of the Presbyteries, fourteen voted against and fifty-four voted for union, while 72 per cent of the elders, 69 per cent of the members, and 74 per cent of the adherents of the Presbyterian Church voted favorably. Remembering the difficulties with the "Wee Frees" that the Scotch Presbyterian Church has been experiencing ever since union was consummated there, and the troubles of the Presbyterian Church of the United States with a section of the Cumberland Presbyterians who were opposed to union, this vote was interpreted by the moderator of the Presbyterian General Assembly to mean three things: "That the Presbyterian vote in favor of union is sufficiently strong to encourage the conviction that organic union cannot long be delayed; that the opposition is too strong for the committee to recommend the General Assembly to take action to consummate the union immediately; that the total vote—and, indeed, the whole situation—is such as to justify a larger measure of coöperation than has hitherto been thought of."

The delicate and difficult task of establishing a basis of union whereby such diverse bodies as Presbyterians, Congregationalists and Methodists could find a common meeting-ground was solved as satisfactorily as possible by a creed with nineteen articles. The form of government is, roughly, that of a modified Presbyterianism. Existing congregations keep their local organizations as at present. In the "joint board," or executive body, of congregations in the new order the Methodist system appears. Individual churches may call their own ministers, but the annual conference must approve. Pastorates may continue indefinitely, although they may be changed at the end of any year upon the request of either party.

—

George Washington Honored in Westminster Abbey

Following the services in Westminster Abbey in honor of Whitelaw Reid, who recently died in London, the British committee organized for the celebration of the centenary of Anglo-American peace, in 1914, has made public its program, which includes an honor to the first President of the United States which no American can fail to appreciate. It is proposed that a monument to George Washington be erected in Westminster Abbey, or in Westminster Hall, adjoining the House of Commons. It is also proposed that Sulgrave Manor, Northamptonshire, the ancestral home of Washington, be purchased, and that an organized effort be made on both sides of the Atlantic and in the British colonies to promote well-considered educational methods and the growth of the feelings of mutual respect, affection and goodwill, as well as mutual knowledge, among the people of British and American descent.

The announcement was made by Earl Grey at a meeting held at the Mansion House and presided over by the Lord Mayor of London. Earl Grey read a long list of messages of sympathy with the movement, including one written by the late Ambassador Reid, in which he said: "The physicians will not consent to my attending the public meeting at the Mansion House to help start your movement for celebrating the 100th anniversary of peace between our two countries. I especially wish to be present because I regard this as an event of enormous importance, and I think that failure to give it such a celebration as should challenge the attention of the whole world would be a crime." There also were letters from members of the British Cabinet, including Premier Asquith, promising government support, and from the mayors of many cities, and a cable dispatch from Theodore Roosevelt.

—

Balkan War and Bible Interests

The "Western Christian Advocate" quotes Dr. Marcellus Bowen, agent of the American Bible Society at Constantinople, as reporting that the interests of the Society, like those of the general Missionary Boards, are very seriously involved in the fierce Balkan struggle now in progress. In Bulgaria, as well as in the Turkish provinces of Salonika and Adrianople, the work of the Society has for several years been steadily advancing. Especially in Bulgaria the demand for the Scriptures has increased marvelously during the past five years, and to keep up with it has been no easy task for the Society. The latest intelligence shows an increase rather than a decrease in this demand since the declaration of war. From Sofia, the capital, came recently a most urgent petition for ten thousand New Testaments, which if supplied could be profitably disposed of at once. Alas! the edition was practically exhausted already, and multitudes eager to secure copies are obliged to wait until a new edition can be produced. This interesting and importunate cry for the Bible is doubtless due, among other causes, to the striking intellectual and moral development that has been in progress. The Bulgarians, out of a grossly ignorant and degraded status, have been undergoing in recent years a remarkable transformation to the more Christian status of an intelligent, reading, and thinking people. They are proud of recognition as a Christian race, and however imperfectly they may as yet have realized the highest type of Christian life, they have at least exhibited an increasing loyalty to Christian faith and a more marked tendency to higher Christian ideals.

New Hope for the Jews in Russia

A cablegram published in the New York "Sun" tells of a situation in the intimate home life of the Czar which, according to the view taken of it, must seem either the irony of fate, or the interposition of a just God who is overruling for good the illness of a child, and making once more, at the Christmas season, a child the means of salvation, though it be only physical salvation, of a people. The "Sun" says:

"What appears to be the true explanation of the illness of the Russian Crown Prince became known to-day, when it was learned in medical circles here that Professor Israel, of Berlin, one of the world's most celebrated specialists on kidney diseases, recently went to St. Petersburg and, by an exceedingly delicate operation, removed a tuberculous kidney from the eight-year-old heir apparent to the throne of all the Russias. Professor Israel is said to have received a fee of $25,000 for the operation, and also claimed as a boon the rescinding by the Czar of the laws prohibiting the settlement of Jews in Odessa and Kieff. Professor Israel is a Jew. Although the St. Petersburg physicians to the royal family correctly diagnosed the Czarevitch's ailment and knew the remedy, they hesitated to perform the operation. Czar Nicholas finally was persuaded to call Professor Israel, and the immigration laws were set aside for the celebrated surgeon by royal edict. He was escorted from and to the frontier by a personal aide to the Czar."

That the Czar, who either through weakness or through policy, has permitted, if not ordered, the persecution of the Jews in his empire to an extent that has shocked the world, should have to seek help from one of the despised race just at this time seems like the ordering of Providence, and the Christian world will rejoice if the Hebrew surgeon's skill shall win a broader toleration than diplomacy has been able to bring about.

—

Work of the "Prison League"

Mrs. Maud Ballington Booth, the founder of the "Prison League" for the helping and redemption of men and women who have served a term in prison, is authority for the statement that 78,000 prisoners have been placed in positions through the agency of the League, and that of these, 75 per cent have made good, while 20 per cent of the others will make good, and only 5 per cent have proved incorrigible and returned to evil ways. The work of the League, as now conducted, costs annually $30,000, and thus far each year Mrs. Booth has been compelled to break into her labors and go on a lecture tour to raise the necessary funds. Her effort now is to secure 20,000 persons who will pay $2.00 annual dues, so as to leave her free to carry on the work in prisons—a development which would not be without its disadvantages, it would seem, unless she would still continue to appear before the public, as opportunity would afford, to tell the wonderful story of her work, and to plead for a chance for her charges. Mrs. Booth's personality, and her pleas in their behalf, would seem to be even more effective for their good in the sympathy that she awakens in the hearts of those who will join in "giving them a chance," than in the dollars which they bring into the treasury of the League. We hope that she will secure the coöperation that will put her work beyond the need of worry concerning funds, but we hope, too, that she will continue to speak in behalf of those who so sorely need help and sympathy.

—

Right to Get Drunk

Not long ago all the railway men in Sunderland, York and Leeds walked out in sympathy with 3,000 strikers on the Northeastern Railway of England, making the total of the men on strike more than ten thousand—and all for the right to get drunk! An engineer of the Northeastern, named Knox, was reduced in rank for being drunk while on duty. His fellows demanded his immediate restoration, insisting that he had a right to get drunk so long as he attended to his duty, and the strike was for "personal liberty," neither wages nor hours being involved in any of the strikers' demands. We have seen no account of the outcome of the struggle, but a surrender on the part of the road would mean the sacrifice of a principle which no traveler or shipper would willingly see lost. Our American railroads are more and more insisting that the men to whom they trust the lives and property of their patrons must be not only "not drunk," but not drinkers. No man under the slightest influence of liquor is a safe person to be in charge of an engine, the running of which requires a clear head and a steady hand at all times, and particularly in times of emergency, such as may occur on the road at any minute. Organized labor in England has done itself a harm by its demand that it will take years to recover from, but there is little danger that American workmen will be influenced by it. The nearest approach to the audacity of the demands of the English railway men that we have heard of on this side of the ocean was when, some years ago, a mine was tied up and three hundred men walked out because a superintendent discharged a breaker-boy who had sworn at him and used foul language to him when he was reproved. Such things should be impossible.

—

Clean-Language League

The Holy Name Society of the Roman Catholic Church has been doing a magnificent work among the men of that faith, but it reaches only the men who are Catholics. It has, however, been the inspiration of a new organization lately incorporated in Illinois, known as the Clean Language League of America. This new league is backed by business and professional men of Chicago, who hope to make it nation-wide in its scope. The object of the league is to prevent the use of profane and obscene language in public places, to conduct a campaign of education in favor of clean language, and to secure the enforcement of laws and ordinances against profanity and obscenity. We have not seen any account of it beyond the above facts. Common decency and gentlemanliness call for all that the league stands for, even apart from the religious sentiment that believes in the binding character of the Third Commandment. Begun, as it has been, apart from organic church affiliation, the League may appeal to some who, through ignorance, are prejudiced against alliance with that which is distinctly churchly, but it has behind it the spirit of God's law, and we rejoice that it has come into existence.

—

Brave Man

General Freyre Andrade, the new mayor of Havana, has shown real courage in setting his face resolutely against the national custom of dueling, and doing it when he himself was challenged, and his action laid him open to the charge of personal cowardice. A dispatch says that Colonel Manuel Aranda, a prominent member of the Veterans' Association, visited the mayor accompanied by eight comrades, for whom he demanded appointments. The mayor refused to comply with his demand, and indulged in sarcastic comments on the veterans' greed for office. Then ensued an acrimonious personal dispute. Colonel Aranda, a day later, sent two seconds to the mayor, who promptly arrested both of them and committed them to jail. The mayor's action has caused great excitement in the highest social and political circles, and his further action is awaited with intense interest. The mayor says he is fully determined to enforce the anti-dueling law, regardless of consequences.

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Church News

CHANGES OF ADDRESS

Rev. J. F. Seebach, from Lewisburg to Hollidaysburg, Pa.

Rev. J. H. Richard, from McCool Junction to Hardy, Neb.

Rev. W. C. Waltemyer, from Landisville, Pa., to 240 Second street, Butler, Penna.

CHURCH BREVITIES

Rev. J. H. Richard has closed his pastorate in McCool Junction to take up his new work at Hardy, Neb.

Rev. E. H. Dornblaser, D. D., has entered upon the twenty-first year of his successful pastorate in the Second Lutheran church of Springfield, Ohio.

Rev. George W. Snyder has been conducting helpful evangelistic and gospel song services on Sunday evenings in St. Matthew's church, Omaha, Neb.

Rev. S. A. K. Francis, D. D., pastor of Trinity Lutheran church, in south Philadelphia, Pa., has moved into the new parsonage at 2336 South 18th street.

Rev. N. J. Hadley closed his work as pastor of the First church at Lorain, Ohio, and on January 1st became pastor of Rogers Park Lutheran church, Chicago, Ill.

The members of the First Lutheran church in Sacramento, Cal., devoted a part of Christmas day to congregational worship. Service was held in the church at the usual morning hour, in charge of the pastor, Rev. H. C. Funk.

The Young Men's Social Union of St. John's church in New York City, Rev. John J. Young, D. D., pastor, recently held a bazar which added $500 to the treasury. The money will be used to renovate and beautify the interior of the church.

Rev. and Mrs. Joseph Arnold arrived in New York on Christmas eve after a safe and pleasant voyage from India. They are now at the home of Mrs. Arnold in Gettysburg, Pa.

Augsburg church in Chicago, Ill., Rev. Wm. E. Wheeler, pastor, received at Christmas a handsome communion set from the Mt. Zion Sunday-school of the Woodsboro, Md., charge.

Rev. Walter Scott Bonnell, the new pastor of Christ church in Trenton, N. J., has taken up his work with a vigor that augurs a successful pastorate with a co-operating congregation.

The Lutheran Brotherhood convention is to be held in Cincinnati, Ohio, and not in Springfield, as seemed to be indicated by the head-line of a recent news item in these columns.

Mr. Edward Helb, an active Lutheran layman and member of the Board of Home Missions, has sent out his New Year greetings accompanied by a strong appeal for a law to abolish the custom of treating in saloons and public places.

Rev. J. P. Krechting, D. D., of New Germantown, N. J., is seriously ill and has been taken to the Post-Graduate Hospital, 2nd avenue and 20th street, New York city, for special treatment. Letters at this time from Dr. Krechting's many friends, addressed as above, will be an encouragement to him in his affliction.

Special services marked the holiday season in the First church of Altoona, Pa., Rev. Marion J. Kline, D. D., pastor. At both services on December 22d, and at 6.30 on Christmas morning, excellent music was rendered and appropriate addresses were made. The fifth New Year's service was held in the church on December 29th, when a specially-prepared responsive service was used.

Rev. L. L. Sieber, D. D., Gettysburg, Pa., announces that he will be open to engagements for five or ten-day talks on "Winning Men for Christ and the Church," for the first four months of 1913. He invites correspondence with Brotherhoods, men's Bible classes and pastors. This work will be undertaken in addition to his Sabbath engagements for addresses for the Lutheran Temperance League.

The article of Dr. Edwin Heyl Delk on "The Minister and Modern Thought," which appeared in the "Lutheran Quarterly" for October, has been reprinted in pamphlet form. It deals with the problems of Evolution, Historical Criticism, the Christian Consciousness, Comparative Religion and Social Welfare and the Kingdom, analyzing and interpreting their significance for the modern preacher as they appear under the light of the most recent discussion.

Dr. Luther A. Weigle, dean of Carleton College, Northfield, Minnesota, is spending the holidays at the home of his parents, Dr. and Mrs. E. D. Weigle, of Camp Hill, Pa. At its recent meeting in St. Paul, Minn., Dr. Weigle was unanimously elected president of the Minnesota Educational Association. While East he attended the meetings of the Pennsylvania Educational Association, in Harrisburg, and the American Philosophical Association in New York. Dr. Weigle is now in his eighth year as Professor of Philosophy in Carleton College.

IN OTHER LUTHERAN BODIES

Sixty students are enrolled in the new Woman's College at Salem, Va.

Home Missions is a new department of study added to the curriculum at Chicago Theological Seminary.

Prof. Otto Mees, the new president of Capital University at Columbus, Ohio, takes up the duties of his new office this month.

St. John's church at Sinking Springs, Pa., Rev. J. W. Lazarus, pastor, has just celebrated the centennial of its organization.

The First English Lutheran church of Columbus, Ohio, celebrated its fiftieth anniversary last month. Rev. H. N. Miller is the present pastor.

The First Hungarian Lutheran church of Delray, Mich., laid the corner-stone for its new church building with impressive service by the pastor, Rev. Jas. Becker.

Prof. I. M. Anderson, Greek professor in Augustana College and managing editor of "The Lutheran Companion," has resigned both positions to enter business in Chicago.

An alumnus of Newberry (S. C.) College, H. S. Petrea, of the class of '12, has been awarded the medal of the State College Press Association for the best essay published in college magazines.

The three Norwegian synods have united in a plan to establish a mission hotel in Chicago, Ill. The hotel is to be modern in equipment and furnish reading room, restaurant and assembly hall.

"The United Lutheran," the English weekly of the United Norwegian Church, has published a comprehensive index of more than ten pages. It gives lists of contributors, editorials and divisions of subjects.

The new 16-page paper for children and youth, the "Lutheran Youth," published by the Lutheran Book Concern, Columbus, Ohio, makes its first appearance this week. There are to be weekly, semi-monthly and monthly editions.

The Good Shepherd Home at Allentown, Pa., has steadily progressed in its splendid work and another assistant has become necessary. Rev. J. H. Ritter has been called to take up the work. A member of the Reformed church has bequeathed $500 to the Home.

The minutes of the fifth annual convention of the Association of English Churches of the Augustana Synod has come from the press of the Augustana Book Concern. It is an illustrated book of 75 pages, and replete with valuable information and statistics. The synod has 632 ministers, 1,157 congregations, 173,869 communicants, and property valued at $9,719,488.

OVER THE FIELD

Vacancy.—The Middle Pikeland Lutheran church, of East Pikeland, Chester county, Pa., and the Kimberton church of the same charge are vacant and desire a pastor. For further information address the secretary, Mr. Leon E. Holman, R. F D. No. 4, Phoenixville, Pa.

Northumberland, Pa.—St. John's Lutheran church, Rev. H. C. Michael, pastor. The annual thank-offering service of the Missionary Society was held on the even-

ing of Monday, December 2d. An interesting program was rendered, including an interesting sketch entitled "Benefits Forgot." Ten new members were received, and the thank-offering amounted to $91, which has since been increased to $95. The thank-offering has increased at the following rate: 1907, $30; 1908, $50; 1909, $70; 1910, $76; 1911, $80; 1912, $95.

Mt. Holly Springs, Pa.—The members and friends of the Lutheran church and Sunday-school of this place presented the pastor, the Rev. E. H. Gerhart, with a substantial amount of money on Christmas night at the Sunday-school exercises, which he accepted with an appropriate little speech. For his services in aiding the Mountain View people, a short distance west of town, on Christmas Eve he received a handsome rocker and minor articles, which he appreciates very much.

Johnstown, N. Y.—St. Mark's church, Rev. A. J. Rudisill, pastor. Christmas was a happy event for St. Mark's church. On Sunday evening the Sunday-school, assisted by the choir, rendered a vesper service to a large and appreciative audience. The offering for the Board of Education was $23. On Christmas eve the school received their annual treat. A pleasing and suitable program was rendered. The decorations were in harmony with the season and added to the pleasure of the occasion. The pastor was remembered with a well-filled purse.

Berlin, New Mexico.—Zion Lutheran church, Rev. John A. M. Ziegler, D. D., pastor. The enterprising ladies of the congregation held a successful bazar and turkey supper in November, which netted about $250. A number of hand-made rugs and fancy articles were displayed and quickly sold. Sickness interfered with the Sunday-school attendance, but without any fatalities, and the school has resumed its regular work. The public thank-offering service by the Woman's Home and Foreign Missionary Society was successfully held on Sunday evening, December 1st. The offering amounted to more than nine dollars.

Thompsontown, Pa.—The Christmastide was a glorious occasion in the Thompsontown, Pa., pastorate, Rev. D. B. Treibley, Ph. D., pastor. The pastor was presented with a fat purse and many other tokens of remembrance, all of which were highly appreciated. The Christmas exercises were the very best and highly enjoyed.

A great and a most agreeable surprise to all was an upright piano, presented to the congregation and Sunday-school by Miss Mary Meiser. To say that this gift was appreciated is putting it very mildly. These good people know how to do things to gladden hearts, and they do them.

Roaring Spring, Pa.—The Christmas cantata, entitled the "Star of Blessing," rendered by the Sunday-school of the Lutheran church, under the directorship of Assistant Superintendent W. S. Miller, was a decided success. The audience far exceeded in size any yet assembled in that church, every pew in the auditorium as well as every chair in the Sunday-school room being occupied, with about one hundred persons standing. The music rendered by the combined choir and orchestra showed very careful preparation. Near the close of the service Dr. C. W. Fox presented the pastor, Rev. C. E. Keller, D. D., with a purse containing $33.25, gathered from members and friends of the church by Miss Laura Riddle and Miss Mabel Himes. The Doctor made a brief but feeling response in acceptance of the gift.

Roanoke, Va.—The congregation of St. Mark's Lutheran church never do things by halves. When they decided to give their pastor the Christmas of his life, they went about it in a way that meant complete success. An increase in salary, and a valuable donation, paved the way for the Christmas spirit. That spirit was further increased by the many remembrances at Christmas time. Checks, notes, turkeys, cakes, candies, oranges, a fine silk hat and leather case, folding umbrella, and many other useful and valuable presents for personal use and for the table found their way to the parsonage. Never in a ministry of twenty-six years have Dr. Keister and his family been so liberally and generously remembered.

New Haven, Conn.—The First church has just passed through one of the most impressive and delightful Christmas seasons in its history. At the Christmas morning service Margaret Rothrock Sieber, infant daughter of the pastor and Mrs. Sieber, was baptized by Rev. Prof. A. T. Clay, who assisted in the services. Rev. and Mrs. Sieber presented to the church hangings for the pulpit and reading-desk and markers for the Bibles. At the Sunday-school festival a Christmas-tree hung with presents was presented to little Miss Margaret Sieber, and the pastor was substantially remembered by the Ladies' Aid Society. Plans are being made to organize a Sunday-school in the western part of the city.

Installation at East Petersburg, Pa.—On the evening of December 19th the Rev. C. D. Russell was installed as the pastor of Hebron Lutheran church. The Rev. J. Elmer Bittle, D. D., gave the charge to the pastor, and the Rev. Wm. Ira Guss delivered the charge to the congregation.

Pastor Russell began his work in this field November 1st, and has already won a warm place in the hearts of his people. As an expression of the high regard and esteem that these good people hold for their new pastor, he was presented with a purse of gold coins with which to make merry during the Christmas season. The Sunday-school Christmas service was well rendered on December 20th, and the church was crowded. Pastor Russell is very pleasantly located and the future of this pastorate looks very bright.

Duquesne, Pa.—The splendid Christmas service, "Under His Star," prepared by the Board of Education, was given in a very acceptable manner by the First Lutheran Sunday-school of this place on Tuesday evening, December 24th. The church, which has been recently repapered by the Senior Luther League, was most beautifully decorated, and the large audience crowded the auditorium. This Sunday-school does not countenance any Santa Claus tomfoolery at the Christmas service. The Christ-child is the proper theme to be emphasized at this season of the year.

The congregation remembered their pastor, the Rev. Wm. Ira Guss, with a purse of gold and silver Christmas cheer. Mrs. Guss also was remembered by a hand-painted rose vase, a cut-glass celery dish, and a painting done in water colors. *

Lemasters, Pa.—Christmas was observed with appropriate and delightful services in each of the three churches in the Lemasters charge. Songs, recitations, dialogues, pantomimes, all served to proclaim the wondrous story of the Christ-child and its lessons. The tots and smaller children of the school were conspicuous factors in all the services. The decorations in each church were beautiful and appropriate, including evergreen trees at Lemasters and Upton. In addition to the customary treat given by the schools, there was also a liberal exchange of gifts between friends, teachers and classes. The pastor, Rev. J. U. Asper, likewise was the recipient of gifts in cash from each of the schools, which he fully appreciates and is grateful to the kind donors.

Lykens, Pa.—Rev. C. S. Jones, pastor. With Sunday, December 15th, Rev. Jones closed the fourth year of a very pleasant pastorate and began the fifth. The good people of this church have been faithful co-workers and have stood by their pastor in all his projects.

Christmas day was a happy day in the congregation. It began with a delightful service at 6 a. m., when the Angel's message was the theme, and closed with a cantata by the Sunday-school at 7:30 p. m. There was a good attendance at both services. The pastor and family were remembered by a number of the members of the congregation. The Men's Bible Class, of which the pastor is teacher, sent to the parsonage a beautiful oak and leather rocker.

This congregation recently sent 5 barrels—175 quarts of jarred fruit—to Loysville, and the Christmas offering goes to Tabitha Home.

York, Pa.—The mother church of York, Rev. G. W. Enders, D. D., pastor, will entertain the York County Laymen's Missionary Movement convention January 12, 13 and 14, 1913, in the Bee-Hive chapel—the best and most convenient building in York. It is the Sunday-school building and had 800 present in Sunday-school last Sunday. Mr. J. A. Dempwolf is the popular superintendent and has served for over thirty years.

The coming Woman's Home and Foreign Missionary convention next spring in York, Pa., will be well provided for. The missionary women are already laying up funds and taking stock for that purpose. The good women of Christ Lutheran church, Rev. G. W. Enders, D. D., pastor, held a bazar three afternoons and evenings, and realized nearly $200, and the ladies of other congregations are doing likewise. York will give the convention a royal welcome. * * *

Years of Suffering

Catarrh and Blood Disease—Doctors Failed to Cure.

Miss Mabel F. Dawkins, 1214 Lafayette St., Fort Wayne, Ind., writes: "For three years I was troubled with catarrh and blood disease. I tried several doctors and a dozen different remedies, but none of them did me any good. A friend told me of Hood's Sarsaparilla. I took two bottles of this medicine and was as well and strong as ever. I feel like a different person and recommend Hood's to any one suffering from catarrh."

Get it today in usual liquid form or chocolated tablets called **Sarsatabs.**

HONOR ROLL

Churches That Have Increased Pastor's Salary

403. Luth. pastorate, Northumberland, Pa.
404. Church of Redeemer, Pittsburgh, Pa.
405. St. John's, Westboro, Mo.
406. St. Paul's church, Dansville, N. Y.
407. St. Paul's church, Coney Island, N. Y.
408. Trinity Luth. church, Herkimer, N. Y.
409. St. John's church, Salina, Kans.
410. St. John's church, Palmyra, Pa.
411. Lutheran pastorate, York Haven, Pa.
412. Lutheran pastorate, Waynesboro, Pa.
413. Amity church, Lena, Ill.
414. St. Paul's church, Pittsburgh, Pa.
415. Bendersville, Pa., charge.
416. St. Luke's church, Williamsport, Pa.
417. Lutheran church, Pottsville, Pa.
418. St. John's church, Sterling, Ill.
419. St. Paul's church, Auburn, Neb.
420. St. Mark's, Middleburgh, N. Y.
421. English Luth. church, Pottsville, Pa.
422. St. Luke's church, York, Pa.
423. Lutheran church, Tiffin, Ohio.
424. Trinity church, Millersburg, Ohio.
425. Trinity church, Chambersburg, Pa.
426. Lutheran pastorate New Oxford, Pa.
427. Lutheran pastorate, Minerva, Ohio.
428. First church, St. Joseph, Mo.
429. Gethsemane church, Philadelphia, Pa.
430. Grace church, Wadsworth, O.
431. Trinity church, McKeesport, Pa.
432. St. Paul's church, Leetonia, Ohio.
433. Hooversville charge, Hooversville, Pa.
434. Lutheran charge, Somerset, Pa.
435. First Lutheran church, Topeka, Kans.
436. St. Matthew's church, York, Pa.
437. Ravenswood church, Chicago, Ill.
438. Temple church, Philadelphia, Pa.
439. Emmanuel church, Knox, Pa.
440. Third church, Hanover, Pa.
441. Trinity church, Herkimer, N. Y.
442. Walnut Hills church, Cincinnati, O.
443. Lutheran charge, Accident, Md.
444. Lutheran church, Silver Lake, Ind.
445. Luth. church, Richmondville, N. Y.
446. First church, McCool Junction, Neb.
447. Pine Street church, Danville, Pa.
448. Lutheran pastorate, Salona, Pa.
449. Trinity church, Sidney, Neb.
450. Trinity church, DuBois, Pa.
451. St. Paul's church, Millersburg, Pa.
452. Trinity church, Chicago, Ill.
453. Friend's Cove charge, Pa.
454. Lutheran charge, Lynchburg, Ohio.
455. Augsburg church, Orrville, Ohio.
456. St. Paul's church, Gordon, Pa.
457. Salem charge, Westminster, Md.
458. Christ Luth. church, Manchester, Pa.
459. Alpha Luth. church, Turtle Creek, Pa.
460. Lutheran charge, Spencerville, Ind.
461. Lutheran church, Oberlin, Pa.
462. Dakota City past., Dakota City, Neb.
463. St. Mark's church, Nokomis, Ill.
464. Luth. pastorate, Williamsburg, Pa.
465. St. Paul's church, Dixon, Ill.
466. St. Paul's church, Ardmore, Pa.
467. Memorial church, Shippensburg, Pa.
468. Fillmore charge, Fillmore, Ill.
469. Lutheran charge, South Whitley, Ind.
470. Church of Redeemer, Pittsburgh, Pa.
471. First church, San Diego, Calif.
472. St. Paul's, Nachusa, Ill.
473. Fairfield charge, Corunna, Ind.
474. St. Peter's church, Millersburg, Ind.
475. Bethany ch., Central Bridge, N. Y.
476. Lutheran charge, Chapman, Kans.
477. Lutheran charge, Uniontown, Md.
478. Kountze Memorial ch., Omaha, Neb.
479. Trinity church, Hagerstown, Md.
480. Grace church, Butler, Pa.
481. ———?

Dedication in Oldtown Valley, Ohio.—Good Hope Lutheran church. Five miles south of New Philadelphia, Ohio, cozily nestled between the coal-laden hills, and pregnant with historic incidents dating back to the days of the Red Man, lies Oldtown Valley with its mysteries.

One of the first things a stranger in the valley is likely to ask of its resident farmers is: "Whence does your valley get its queer name?" The answer invariably is: "We don't know. Quite likely from Indian times." As you then recall that the very name of the county itself—Tuscarawas (Open Mouth)—is that of an Indian tribe once claiming those very valleys as its home, you are ready to accept the supposed origin of this particular valley's name—Oldtown.

Your next inquiry is likely to be: "And when was the Lutheran congregation here first started, and by whom?" Again even the oldest inhabitants will answer: "We don't know. Either no records were ever kept of its beginnings, or else they became destroyed or lost very early. We only know, first, that it has always been a Lutheran congregation; and, secondly, that the first church of our forefathers was built of logs, and that it was replaced by the frame building some time between 1846 and 1848."

The mystery refuses to lift, and you turn to the present to admire the beautiful "third church" now occupying the same plot of ground set aside by "somebody," "sometime," for a house of worship for those pioneer settlers of our now great and prosperous Commonwealth.

There are a few facts that history has preserved concerning this valley and our Lutheran congregation in it: First of all, there are still families in the present congregation of the same names as those recorded in history as found among the "oldest settlers" of the county, such as Fackler, Metzger, Baer, Fox, Wolff, Kuhn, Hawk, &c. Families bearing these names now constitute the main families of the present congregation.

In the second place, history records that, from 1831 to 1851 the Rev. Emanuel Greenwald, born on the 13th of January, 1811, and about three miles west of Frederick, Maryland, served all the Lutheran congregations within a radius of fifteen miles from New Philadelphia for varying periods, and that he had as high as fourteen such congregations under his care at times. Thus it is altogether likely that this pioneer missionary of the Maryland Synod was the one who organized the Good Hope congregation in Oldtown Valley, only five miles south of New Philadelphia, which was his home for twenty years in those early days of "beginnings" in Tuscarawas county.

It is also recorded that, as early as 1810, a Lutheran pastor by the name of Abraham Snyder preached in and about New Philadelphia; and that, in 1811, one Rev. Christian Espich did likewise. But it is hardly likely that the Oldtown Lutheran families had any services nearer than New Philadelphia as early as that.

Under the care of the Rev. J. F. Booher, for the past five years, this old congregation has taken on new life. More than eighty persons have been received into communicant membership; and, on the 22d of December, 1912, in the presence of an audience that taxed the capacity of the building, a beautiful new church building was dedicated to the worship of God for the use of the growing congregation. It is the "third" to occupy the present site, but the "first" any of the present members ever helped build for the present organization.

The building is two-story, heated by furnace and lighted by the hollow-wire gasolene system. Its windows, largely memorial, are a beautiful art glass of choice colors, and the main auditorium presents an inviting appearance. The basement is fitted for all mid-week meetings, prayer services, and social occasions. The building is thus said to be the most beautiful country church in the county. It cost a little over $4,600, and all the cost thereof was provided for before the day of dedication, except about $200. To this amount was added what will likely be needed yet to place an ornamental fence around the grounds, and the whole amount thus lacking—$500—was raised on the day of dedication together with a small surplus or allowance for shrinkage in the subscriptions.

The weather was ideal for such attendance and the audience that greeted Pastor Booher and the visiting clergy at the opening of the morning services was an inspiration. The Rev. H. A. Ott, D. D., of Canal Dover, had charge of the finances, and raised the above amount still needed. Pastor Booher then set apart the beautiful building to the holy purposes for which it was erected, and a happy people hastened to invite all visiting worshipers to their comfortable farm-houses as their guests, and to wait for the second service of the day in the evening.

An impressive part of the program of the day was the reception of nineteen persons into communicant membership just preceding the sermon at the morning services. Of this number, sixteen were from the pastor's catechetical class, while the remaining three came by transfer from other congregations.

One of the sons of the congregation is already at Wittenberg preparing himself for the ministry, and the Church will yet hear of the results of this renewed life, manifesting itself so markedly and in such practical ways, in the Good Hope congregation of Oldtown Valley in Tuscarawas county.

S. J. McDowell.

The Lutheran Churches in Louisville, Ky.—The Rev. Dr. S. S. Waltz began the 30th year of his pastorate in the First church on Sunday, December 22d, with plans made for enlarged activity in the year ahead. As a result of the long-continued and faithful service of Dr. Waltz and the earnest co-operation of his splendid people, the First church stands in the forefront of the strong and influential churches of Louisville. Dr. Waltz has been prominently identified with every movement looking to the advance of the church and the uplift of the city. Besides attending to the duties of his large pastorate he has given much time, study and service to the advancement of the Lutheran Brotherhood of the General Synod. We trust that this union of pastor and people may yet long abide. The First church has always been a liberal giver to the benevolent and missionary operations of the Lutheran Church in addition to its extensive local work. At the recent Thanksgiving season the church debt was reduced $2,000, the cancelled bonds representing this amount

being placed on the altar with songs of rejoicing.

The Rev. Dr. Harlan K. Fenner is the dean among the clergy in Louisville in active service. He recently began the thirty-sixth year of his pastorate in the Second church, of which he has been the only pastor, and is working as hard as ever for the extension of the Master's kingdom. The Doctor is a hymn-writer of no mean ability, and in "The Sunbeam," the parish paper of the Second church, there appears in the December issue a splendid hymn entitled, "Like Men," and dedicated, by its composer, the pastor, to the Lutheran Brotherhood of the Second church. And at the Christmas service held on Sunday, December 22d, the congregation sang a special Christmas hymn written by Dr. Fenner, under the title, "The Message." Dr. Fenner has been preaching a series of special Advent sermons to his night congregations, which have been heard by enlarged congregations. A junior chorus of over forty voices has recently been organized which will be heard in the services of the church after the holidays. The regular church choir will sing a splendid Christmas cantata, "The First Christmas," on Sunday night, December 29th. All departments of work are organized to make this 36th, the banner year in the history of the Second church. Dr. Fenner, by his wise leadership and energetic action, has led the Second church into a place of prominence among our Louisville churches, and for the future he has the hearty good wishes of a host of friends all over the city.

The Rev. Dr. Chas. A. Wilson, pastor of the Third church, is proving himself a splendid worker for his church, and as a result both Sunday-school and church are making fine progress. The Sunday-school has been increased by the addition of about 100 since October, and is now running up to the 350 mark. A large men's Bible class has been recently organized. The pastor recently baptized thirteen babies in less than a month. No race suicide here.

Rev. A. C. Miller, D. D., pastor of Trinity church, has been preaching a series of Advent sermons to unusually large congregations on the general theme, "The Divine Preparations for the Coming of Christ." The annual congregational meeting was recently held and the various reports were very gratifying, indicating the most successful year in the history of the church. Dr. Miller was re-elected president of the Lutheran Brotherhood Federation of Olive Branch Synod at its convention in October. He has been the only president since its organization in 1910.

Rev. William P. Rilling, pastor of Grace church, recently concluded a series of seven sermons on "Reason and Religion," which was heard by large Sunday evening congregations. A teacher-training class has been organized under the leadership of the pastor which will study the Lutheran training course. The Luther Brotherhood has finished its fourth every-man canvass for subscriptions to the benevolent and local work of the church. The parsonage has been papered at a cost of $50, and presents a handsome appearance. The church council, at its last meeting, reviewing the work of the past year, expressed its gratification at the results accomplished and unanimously voted the pastor a handsome increase in salary.

Bethany church is at present without a pastor. Rev. C. E. Buschman finished his work as pastor on October 1st, and the pulpit is vacant. The people, loyal and true, are banded together and determined to keep the work going on until a new pastor comes. Both the Sunday-school, Sunday morning and evening public worship and the Wednesday night prayer-meeting are being conducted regularly and are splendidly attended. The services, other than that of the Sunday-school, are being conducted by laymen of the Second church, whose pastor, Dr. Fenner, has been asked by the synod to have pastoral oversight over Bethany church during the vacancy. Rev. Buschman did a good work in this field. He was self-denying, painstaking, faithful and capable in all his work, and the results of his work appear in the true and devoted men and women who are faithfully carrying on the work pastorless. May the proper shepherd speedily appear. THOMAS J. QUINN.

HOME MISSION NOTES FROM THE MIDDLE-WEST

In a recent Brotherhood address the Hon. John L. Zimmerman gave utterance to this beautiful sentence that will be quoted from the Atlantic to the Pacific, and received with gladness wherever it reaches the eye or ear of the true American: "The aristocracy of this country, in the future, will not be the aristocracy of wealth, but of good morals, good mentality, and good manners." "And to that aristocracy," he added, "all of us should attempt to belong."

The American who does not feel himself impelled to say of such an utterance, "Those are my sentiments," is either an imbecile or a moral pervert. And it is becoming increasingly the modest but just pride of thousands of laymen in our Lutheran Church to think of their investments in Home Missions as producing that sort of an aristocracy of character for our country's services.

Muncie, Ind.—The "Evening Press" of Muncie, Ind., in a recent issue, had this pointed comment to make, just along these lines, of the work of our mission of that city, under the careful management of Rev. T. A. Estell: "Standing out in the line of progress with the other churches of the city, none can boast of more activity, more influence, or more intense interest in the things which go to building up of the city, than the First Evangelical Lutheran Church." The comment is just and well deserved by pastor and people.

Dayton, O.—The Grace congregation of this city, under the zealous pastoral care of Rev. G. G. Parker, is continuing to add to its excellent record without any signs of abating interest. The congregation is just a little over five years old now, and reports a membership of 115, a Sunday-school enrollment of 160, the lot of 130x94 feet, costing $3,250, entirely paid, and almost $2,000 in cash and subscriptions toward the new church in course of construction. The offering for new church on December 8th was $725. The corner-stone of the building is to be laid in the near future.

Cleveland, O.—It is doubtful whether a better example of the real value and influence of a single methodical official, in a Home Mission congregation, can be found upon the "report" files of the Board's two hundred or more missions than that furnished by the Sunday-school of the Calvary mission of Cleveland. The young secretary of the school, Mr. J. A. Swartz, produces his type-written report for the school at the end of each month. This is read to the school, and shows the number enrolled in each of the twelve classes, the total attendance of each class, the percent of attendance, and the total offering of the class. In addition to this each class is told just what position it holds at the end of the month in the honor roll of the school. In addition to the report prepared for the school, the pastor of the congregation, Rev. Harold B. Ernsberger, has a carbon copy of the report either handed him in person by the secretary or mailed in case the secretary must be absent when his report is read.

The enrollment of the school for the month of November has just reached my desk, and shows 143 on the list, with an average attendance per Sunday for the month of 134, including visitors, or 123 of actually enrolled scholars. The offerings for the month amounted to $27.66, or an average per Sunday of $6.92. Such care and pride in one's work is of incalculable value to a new organization, whether it be a Sunday-school or a congregation.

S. J. McDOWELL.

STEADY HAND

A Surgeon's Hand Should be the Firmest of All.

"For fifteen years I have suffered from insomnia, indigestion and nervousness as a result of coffee drinking," said a surgeon the other day. (Tea is equally injurious because it contains caffeine, the same drug found in coffee.)

"The dyspepsia became so bad that I had to limit myself to one cup at breakfast. Even this caused me to lose my food soon after I ate it.

"All the attendant symptoms of indigestion, such as heart burn, palpitation, water brash, wakefulness or disturbed sleep, bad taste in the mouth, nervousness, etc., were present to such a degree as to incapacitate me for my practice as a surgeon.

"The result of leaving off coffee and drinking Postum was simply marvelous. The change was wrought forthwith, my hand steadied and my normal condition of health was restored." Name given upon request. Read the famous little book, "The Road to Wellville," in pkgs. "There's a reason."

Postum now comes in concentrated, powder form, called Instant Postum. It is prepared by stirring a level teaspoonful in a cup of hot water, adding sugar to taste, and enough cream to bring the color to golden brown.

Instant Postum is convenient; there's no waste; and the flavour is always uniform. Sold by grocers—50-cup tin 30 cts., 100-cup tin 50 cts.

A 5-cup trial tin mailed for grocer's name and 2-cent stamp for postage. Postum Cereal Co., Ltd., Battle Creek, Mich.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

CHURCH NEWS

Enola, Pa.—Zion Lutheran congregation had a very inspiring and beautiful Christmas season. On the evening of the 23d recitations, drills and pantomimes of the "Holy City" and the angels' visit to the shepherds were rendered by Zion's Sunday-school to a very large and appreciative audience. The Christmas anthems were sung by the Sunday-school chorus, assisted by an orchestra composed of members of the Y. M. C. A. band. A purse of $29 was presented to the pastor, Rev. M. S. Sharp. A Christmas offering was lifted for the Board of Education.

Mt. Union, Pa.—Rev. Carl Mumford, pastor. On Thanksgiving Eve a host of members and friends of the congregation went from the prayer-meeting to the pastor's home, bearing gifts of groceries, fruits and provisions, giving the pastor and family a lovely surprise.

Just a week before Christmas the Woman's Home and Foreign Missionary Society packed and sent to Tabitha Home a box of dry-goods, clothing, etc., valued at about $25.

On Christmas Eve the children of the Sunday-school rendered their Christmas service.

During the past two years the church debt has been reduced one-third, and all feel encouraged to go steadily forward.

Camp Hill, Pa.—The annual Christmas entertainment by the Sunday-school of Trinity Lutheran church was held, in the presence of a crowded house, on Christmas Eve. The little folks were at their best, having been carefully trained by an efficient committee. Amid the general good cheer and the interchange of gifts a little box containing a nice sum of money was handed the pastor, the inscription on which read: "To Dr. and Mrs. E. D. Weigle from the congregation." It is but right that we should record the additional fact that since the first of April there have been helpful love-tokens in the form of things both ornamental and useful from members and friends, of which grateful mention is here made. The offering taken the Sunday before Christmas for the Board of Education amounted to $18. E. D. W.

Charleroi, Pa.—The work of Christ Lutheran church, Rev. C. P. Bastian, pastor, has been going on nicely during the past months. In many ways the people have done unusually well. The superintendent, Mr. D. F. Worthington, asked for a special offering of $75 in the Sunday-school for December 17th, and the school responded with $103. The Christmas service, "Under His Star," was rendered by the Sunday-school on Sunday night, December 22d, before a large and appreciative audience. The superintendent of the primary department, with her corps of helpers, deserves credit for the manner in which they trained the children.

The pastor entertained the members of the church council at a venison dinner on the evening of November 29th at the parsonage. The spirit of fellowship and good cheer, as well as a manly appetite, were evidenced during the evening.

The Debt of the Motherhouse.—There has been much rejoicing throughout the Church over the completion of the splendid building which now so admirably meets the requirements of the Motherhouse and Training School at Baltimore. But let it not be forgotten that its erection was largely a matter of faith—faith in the continuance of the divine blessing, and faith in the persistent and unflagging interest of our Lutheran constituency.

Since the meeting of the General Synod, we have been able to pay $6,000 upon the indebtedness, thus reducing the mortgage to $44,000. As our work is expanding, it is very important that it be soon relieved from this encumbrance.

At the convention in Washington it was proposed that the debt be paid in shares of $500 each. We are glad to report that *eleven* of these shares have been taken and also a number of the original shares of $100 each. Some of these are being paid in regular instalments. Will not some friends of the cause remember us thus substantially when preparing their budget of benevolence for the coming year or in closing their thanksgiving account for the past year of prosperity?

CHAS. E. HAY, *Sec'y.*

Death of Rev. George W. Fraser.—The Rev. George W. Fraser was born in Lincoln, Pa., September 8, 1841. He graduated from the Millersville Normal School in 1869, and from the Theological Seminary at Gettysburg, Pa., in 1876. He had engaged in teaching in Lena, Ill., and in Carthage College. He served pastorates in Indiana, Illinois and Nebraska. Declining health compelled him to relinquish active ministerial duties, and with his family removed to Springfield, Ohio, for the educational advantages. He was a member of the Miami Synod, and the Fourth Lutheran church was his church home. The Church was dear to him and honored its teachings in his life, and thus had the respect and confidence of all who knew him. His faith in the power of the Gospel had made him always hopeful and happy. For two years he had served his country in the Union army, and had attained the rank of First Lieutenant. On the 19th of December, 1912, he passed to his reward, leaving a sorrowing wife and five children—John H., Willard, Luther, Blanch and Ruth—two of whom are in school. The funeral services were conducted by his pastor, Rev. Dr. S. E. Greenawalt, assisted by Rev. Dr. L. S. Keyser. Brethren of the ministry acted as pall-bearers. Interment in Ferncliffe cemetery. G.

Pittsburgh, Pa.—The Mt. Zion Lutheran church, Rev. T. B. Yeakley, pastor, has had a most prosperous season during the month of December. The attendance at the regular services has been better than usual. There is being manifested a greater interest in all departments of the church work. During the month there was received into the church for all purposes over $900. This is perhaps the best that was ever received at this season of the year.

The Christmas season was a most delightful time for the entire congregation. There was less sickness than usual. There was a large attendance at the Christmas entertainment, which was held Wednesday evening, the 25th. The church was most beautifully decorated. The program was well rendered. The entire school of 550 received a treat. One of the many good graces of Mt. Zion is that the congregation never forgets their pastor, and at each Christmas they remember him more abundantly than the former year. This year they remembered their pastor with an envelope filled with money, which makes all happy at this time of the year. In addition to this, there was a multitude of individual gifts sent to the pastor's home for the family. In all, it proved to be one of the pastor's most delightful Christmases spent among this good people.

Schuylkill Haven, Pa.—Christmas in St. Matthew's church was a very happy one indeed. The six o'clock service was well attended and left its impress upon all who attended. At this service the choir sang special music. At the Sunday-school festival service at 9 a. m. the school received their candy treat. At this service a plea was made for the school to be ready by another Christmas to do without the candy and celebrate the day by giving to some needy cause or person. The infants will still receive their treat, but all others are asked to forego this in order to enter more into giving to others in the name of Christ Jesus upon his birthday. The Sunday-school service at 7 p. m. was a change from the usual service of song and recitations. The songs of a Christmas service were sung by the audience between tableaux. The tableaux, fourteen in number, represented all the scenes of the birth of Christ as described by the Gospels. All were well pleased with the change and were delighted with the tableaux. At this service, after the offering had been received and announcements had been made, two little girls of the congregation, Margaret Paxson and Muriel Dewald, brought to the pastor, Rev. Clifford E. Hays, an envelope containing a letter telling him that an expression of appreciation for his services was to be found in a second envelope, which was then produced by the little ones. In it was a $60 Christmas gift from the kind hearts of the congregation.

Ashland, Ohio.—On Sunday, December 8th, an every-member canvass of Trinity congregation for missions, etc., was inaugurated by the laymen. At the morning service, Pastor A. H. Smith, in a brief but impressive service, commissioned the twenty-eight men who had undertaken the task, and they began their work in the afternoon. The reports are not yet complete, but they show that the weekly subscriptions for benevolence will be more than doubled by the canvass. In the evening of the 8th the Woman's Home and Foreign Missionary Society held their annual thank-offering service with an excellent program and a good attendance. The thank-offerings reported aggregated nearly $50. At the regular meeting for the election of officers, Mrs. P. A. Myers was re-elected president for another year. On the Sunday evening before Christmas the Sunday-school, under the superintendency of Mr. J. L. Clark, gave a well-rendered Christmas program before a congregation which filled all available space. The Sunday-school sent out sixty-five well-filled Christmas baskets to give Christmas dinners to deserving families, and many were made happy thereby. An early morning service was held at 6 o'clock on Christmas and was enjoyed by a goodly number of worshipers. The music of the cantata of "Queen Esther" was rendered by Trinity's choir on Tuesday evening, December 17, before an audience which taxed the capacity of the entire church. It was finely done. The admission was free.

Amsterdam, N. Y.—St. Luke's English Lutheran church, Rev. W. Edgar Pierce, minister. Although the past year has been an exceedingly heavy one, this church has made commendable progress. A year ago the city paved the street which forced a bill of $400 on the congregation. The grounds were lower than the street and over 700 yards of earth were put in raising the lot over four feet. The parsonage was remodeled to the extent of about $300, and the grounds beautified. Fifty new members have been received. The benevolence has increased eleven per cent. An effort is on foot now to raise the whole apportionment this year. The Sunday-school has trebled in numbers and quadrupled its offerings, and is beating its own record every Sunday. The union Thanksgiving service was held in Trinity Reformed church, when the pastor of St. Luke's church preached the sermon, which the daily papers printed in full. This has already borne fruit; the first is a movement to organize and erect a $100,000 Y. M. C. A.; the second is an organization of every pastor and church in the county in a crusade for temperance. St. Luke's church expects to celebrate its twenty-first anniversary from January 5th to the 12th.

Interesting Statistics of Western Churches.—At the second annual conference of the missionaries of the American Sunday-school Union in the western states of Iowa, Nebraska, South Dakota, and Wyoming, which was held in Lincoln, Neb., the following interesting statistics were reported:

In the 59 counties in Nebraska where the investigation has been in progress there are 840 churches in the towns and 543 in the country. The number of abandoned churches are:

	Town	*Country*
Methodist Episcopal	13	28
United Presbyterian	1	0
Presbyterian	12	7
Baptist	15	11
Church of Christ	18	0
Congregational	7	2
Catholic	2	1
Adventist	5	2
Reformed	0	0
Protestant Episcopal	1	1
Lutheran	1	6
United Brethren	1	5
Evangelical	3	5
Friends	0	2
Free Methodist	0	2
Brethren	0	0
Mennonite	2	0
Union	1	2
Universalist	0	0
Methodist Protestant	0	0
Not known	0	3
Church of God	1	0
Swedish Mission	0	1
Total	83	77

Estimated total of the states based on the ratio as contained in sixty-one Iowa counties: churches in towns, 1,336; country, 1,534; abandoned, towns, 98; country, 247; fifty-nine Nebraska counties, churches in towns, 1,196; country, 726; abandoned, towns, 138; country, 128; twenty South Dakota counties, churches in towns, 792; country, 340; abandoned, towns, 65; country, 30.

In B. L. Webber's Nebraska district, comprising eight counties, there is a population of 16,934 in towns of over 100, and 35,847 in rural districts. Number of churches in the above towns, 97; in rural districts, 80. Churches in proportion to the population in towns, one to 175; country, one to 450. Square miles of land in the district, 6,157. Deducting one-tenth of this for town sites, we have one country church for every dictrict 10 miles square.

In C. J. Coate's district, six counties, there is a population of 40,932 in towns of 100 or over, and 57,932 in the country. Churches in proportion to the population in towns, one to 190; country, one to 700. Square miles of land in the district, 3,458. Deducting one-tenth of this for town sites, we have one country church for every district six miles square.

In C. V. Bentley's Iowa district, four counties, there is a population of 33,797 in country. Churches in proportion to the population in towns, one to 326; country, one to 1,141. Square miles of land in the district, 1,800. Deducting one-tenth of this for town sites, we have one country church to every district seven miles square.

In twenty surveyed counties of South Dakota there is a population in towns of over 100 of 97,773; country, 120,144. Churches in proportion to the population in towns, one to 440; country, one to 1,147. Square miles of land in above counties, 21,210. Deducting one-tenth of this for town sites, we have one country church to every district 14 miles square.

Number of Sunday-schools in rural districts—Iowa, 312; Nebraska, 281; South Dakota, 91. Total, 684.

Facing The Future Fearlessly

By FRANKLIN O. KING

"Ring out the Old; Ring in the New. Ring out the False; Ring in the True." It Rings in Your Ears, and Well it May. Tennyson never Wrote a More Beautiful Poem, and You never Read a More Helpful One. Read It Over Again. Every Man should Strike a Balance on New Year's Morning, even Though He May Have Been a little Off his Balance New Year's Eve. It's Easy to Turn Over a New Leaf, but it Takes a Real Man to Keep it Turned. "Eternal Vigilance" is the Price, not Only of Liberty, but of Habits, Health and Happiness—Now and Hereafter. Good **Resolutions** will Become **Realizations only** when **Backed up By Persistent Purpose.**

How about Your Balance Sheet for 1912? Haven't You Charged off a Lot of Things to **"Profit and Loss"** that Ought to Be On the Credit Side of the Ledger? Haven't You Frittered away a Great Deal of Your Hard-Earned Cash for Petty Pleasures, or Lavish Luxuries, when You Could Have Laid By Something for the Inevitable **"Rainy Day?"** How Much Better Off are You than Last Year, or the Year before That? True, You have "Kept the Wolf from the Door," but by a Little Economy and Self-Denial You Might have Begun the Erection of a Fortification that would Forever Free your Family From Fear of It's Ferocious Fangs.

Two Texas Gulf Coast Products

Your Good Job may not Always Last. Some of These Days a Younger Man May Fill Your Place. I said a "Younger," not a *Better* Man. The Gray is Creeping into Your Hair, and the Boss is Likely to Forget the Splendid Things You Did—Once Upon a Time. "Yo' Ben a Good Old Wagon, But Yo' Dun Broke Down." The World Wants a **Winner**, and Won't Worry Along With Worn-out Workers.

"Parted From the Pay-Roll" is a Little Drama in which You may Expect to Play the Principal Part Some Sad Saturday, P. M. Then the "Good Fellows" who Helped You Spend Your Money Will Likely Pass By on the Other Side, and the Only Place You can Look for **Sympathy** will be in the Dictionary.

Let Us, therefore, "Ring Out False Pride," and Hereby Firmly Resolve to Establish a New Record for 1913, which Will Enable You to **Face the Future Fearlessly.** Strikes, Lockouts, Panics, and Periods of Financial Depression *Cannot Depress You*, if You Will **Make It a Rule to Save a Little Something Every Day.** Again I Repeat It—*Saving* is the Antidote for *Slaving.*

The Best Incentive to Persistent and Systematic Saving is the Desire to Get a Home. The Best Place I Know of to Get a Home is in the Rain Belt of Gulf Coast Texas, where You can Grow Three Big Money-Making Crops a Year, and where Irrigation and Fertilization do Not Eat Up the Profits Your Hands Create.

I believe you could save Twenty-Five Cents a Day if You tried. I know you would Try if you Realized that our Growers of Figs, Strawberries and Early Vegetables clear a net Profit of $300 to $500 an Acre. Men have Realized more than $1,000 an Acre growing Oranges in our Country. Remember that our Early Vegetables get to Northern Markets in Mid-Winter and Early Spring, when they command Top Prices.

One German Truck Grower on adjoining lands this spring realized nearly $500 from three-fourths of an acre of Strawberries. You could do as well if you only Tried, and on a Ten-Acre Tract **Find Financial Freedom.**

The Biggest Price paid for a car of watermelons on the Houston Market this year was $140. The car was shipped by the Danbury Fruit and Truck Growers' Association.

We are situated within convenient shipping distance of Three Good Railroads, and in addition to this have the inestimable Advantages of Water Transportation through the Splendid Harbors of Galveston and Velasco, so that our Freight Rates are Cut Practically in Half. The Climate is Extremely Healthful and Superior to that of California or Florida—Winter or Summer—owing to the Constant Gulf Breeze.

Our Contract Embodies Life and Accident Insurance, and should you Die or become totally disabled, Your family, or any one else You name, will get the Farm without the Payment of Another Penny. If you should be Dissatisfied, we will Absolutely Refund your Money, as per the Terms of our Guarantee.

Write for our Free Book, which contains nearly 100 Photographs of Growing Crops, etc. Fill out the Blank Space below with your Name and Address, plainly written, and mail it to the Texas-Gulf Realty Company, 1353 Peoples Gas Building, Chicago, Illinois. Read it Carefully, then use your own Good Judgment.

Please send me your book, "Independence With Ten Acres."

Home and Farm

ONE AT A TIME

One at a time the murmuring rain-drops patter
On drowsy pools with an incessant chime,
Till, lo! an ocean, ere the cloudlets scatter,
One at a time.

One at a time the shimmering sunbeams wander
Adown to earth from yonder cloudless clime,
Till lowliest mountain-tops are smit with splendor,
One at a time.

One at a time uprears the master builder
Stone upon stone with horny hands a-grime,
Till shoot aloft the turrets that bewilder,
One at a time.

One at a time the shuttle swiftly flying
Flings thread on thread like throes of throbbing rhyme,
Till glows the tapestry with hues undying,
One at a time.

One at a time each patient, mute endeavor
Is forging character august, sublime,
In souls whose influence shall be felt forever,
One at a time.

—Selected.

INVISIBLE DARNING

The life of table linen may be preserved by carefully searching for small holes and repairing them neatly as soon as they appear. There is then no chance of their becoming larger, and if mended when little the ravages are scarcely noticed. Pin holes, as they are called, when nicely mended, appear to be only tiny satin dots, and even larger ones can be so finished that they will be almost equally ornamental.

English women are exceedingly particular in regard to the keeping of home linen, and they employ flourishing cotton for darning instead of the thread from the linen, largely used by housekeepers in this country. Flourishing cotton is quite glossy, and, though loosely woven, is exceedingly strong. The loose weave makes the darn lie flat.

In darning damask a square of card-board is basted on the right side of the cloth and the darning is done on the wrong side. The worn edges of the hole should not be cut away, thus making a square or round darned patch; instead, the jagged edges are left and the needle woven skilfully in and out, until the rent is entirely surrounded. These stitches must be taken so they will not show on the right side, and the needle should be passed through the raised pattern of the damask, taking up the threads as though one were darning, and in working back those left are taken up, and so on, just as one would darn. This strengthens the linen around the hole and prevents the darned hole from tearing away, as is always the case when it is not reinforced, thus making the last state worse than the first.

The holes that come from ordinary wear and tear are mended in this way, but accidents will happen and jagged tears and clean knife cuts are sure to appear some time. These require a different treatment.

If the knife cut is discovered before it goes to the laundry, the trouble of repairing is lessened, for all that is necessary then is to draw the edges together on the right side, baste a strip of card-board over the rent and darn neatly on the wrong side, as directed above. In this case the reinforcing previously described may be dispensed with, as the linen will not be thin on the edges of the cut, as it always is around the edges of a hole. Of course, one must go outside of the cut sufficiently far to give the necessary strength, but the aim in this work is to conceal the darn. When complete, cut away the stitches on the right side that were used to draw the edges together.

Supposing such a rent has not been discovered until after the linen has been laundered, then the simple darning will seldom suffice. Instead, darn the cut and at the back hem down neatly a strip of white linen tape. This should entirely surround the slit.

Three-cornered or other jagged tears are more neatly mended if the tape is used. When possible, do the darning first and apply the tape afterward, but when the jagged edges are very open the better way is to sew the tape at the back and darn down to it on the right side.

The simple slits that come from wear on account of folding can be darned across and across, holding the tear over the fingers of the left hand. When these ravages begin to show it is a good plan to cut off a few inches both at one end and one side of the cloth; the folds then will not come in the same places as heretofore.

Hems are very apt to tear at the ends of tablecloths, and these should be mended with the tape, as directed for jagged tears.

When tablecloths become much worn the corners will often appear whole and fairly strong, so that if cut away they will answer nicely for tray-cloths or centerpieces. The neatest way to bring about this transformation is to edge the square with a hemstitched border or hem of the damask. This is a much better finish than the plain hem, and is very simple to accomplish. If one does not care to use the folded newspaper for the purpose, there is an excellent little device called the Krag hemstitcher, which, attached to a sewing-machine, will make perfect hemstitching as easily as the ordinary stitch. The better parts of tablecloths may be cut up into nursery serviettes, simply hemmed, if no other use can be found for them, and I have seen very handsome sideboard cloths made from borders cut from the side of tablecloths and finished all around with the hemstitched edge. These do not have the wear that a tablecloth receives, and will often last a long time. It is the continual folding that wears out the tablecloths as much as actual usage.

The smallest bits of table linen rolled up and put away will prove invaluable in sickness, for in nine cases out of ten old linen is much to be preferred to new.—Ex.

MADE WITH RICE

Croquettes. — Bake one-fourth pound of rice in a pint of milk until swelled and dry. While hot, beat in the yelks of two eggs, three ounces of sugar; add any flavoring desired. Spread this on a dish to the thickness of half an inch and let get cold; then mix with sifted bread crumbs and shape into egg-shaped balls with the hand. Roll into beaten egg, then fry in boiling fat. The temperature of the fat should be tested by putting in a bit of bread—if it burns immediately the fat is ready. Put the croquettes in a wire basket and put in the hot fat, moving about gently; they should be a rich golden color in a minute — then they are done. Place them on paper to absorb any fat clinging to them. Sift sugar over them and serve.

* * *

Boiled with Sweet Sauce.—Wash the rice, put into salted boiling water and cook twenty minutes. Drain in a colander, pour over it a cupful of cold water and replace in the kettle or saucepan. Let stand long enough to dry off, then serve with any sweet sauce.

* * *

Rice with Figs.—Clean and chop one cupful of figs, and simmer gently in a pint of water or cider until tender and almost solid, adding a little sugar if required. Cook a cupful of rice until light and tender, adding a pinch of salt. Arrange in a flat dish, heap the figs in the center, and serve hot with cream.—Ex.

The Family

A MOTHER'S PRAYER

BY IRENE FRANCES WELSH

O God, I ask of Thee, to-day,
An humble, contrite heart,
A mind, unsullied by the world,
Deep wisdom to impart.

'Tis neither wealth, nor fame, I ask,
Instead, I long to be
A steadfast guide to those I love,
Those whom Thou gavest me.

Help me to mold the plastic clay
With touch from Thee divine,
That shall remain forever more
Throughout the march of time.

THE FAMILINESS OF IT

BY ANNIE HAMILTON DONNELL

If I were asked what I thought the most beautiful of all creations of the great Maker, I should say at once, "The family." It is the union of so many wondrous and happy things; it is so much in one!

Leave out the families, and—but you can't leave out the families. The loneliest old bachelor and the loneliest old maid began in a family, with a mother that told off on their baby toes the little market pig and the little pig that didn't, and that kissed them and spanked them with the dear impartiality of mothers; sometime, somewhere, all lone, unfamilied creatures were familied.

Remind them quite suddenly and out of a clear sky some day; say, "When you were little, what did your family do about this or that?" and watch the tender, remembering look creep into their faces.

The world is full of families—God bless the world! We run into them at every street corner, on every trolley-car, in every park, on every holiday. We rub up against them, and some of the dear comfort and cheer rubs off on us, and we go on smiling a little where we glowered or gloomed before.

It doesn't matter much what it wears, gingham or silk; or what language it speaks, or what it rides in, a-holidaying; just let it be a family.

Though of course one may have preferences in families. I myself love a trolley family, spread out over a whole seat, nudging and elbowing one another over all the passing sights, having one grand, good time together.

Preferably there should be a baby on the family-father's knees, or the next-to-the-bottom baby there and the tiny new one in the family-mother's arms. Give me a baby somewhere every time.

I sat in front of a whole-seat happy, holidaying family like this one day; and their lovely, joyous chatterings went into both my ears all the way.

I didn't have to look round to know it was a family behind me, and I honestly did try not to look round for fear of intruding; that seat belonged to them, and was in the way of being their private apartment; but I had to look in the end.

Do you suppose I was disappointed, disillusioned, because the family-mother was plain, and the family-father the kind that carries his dinner in a pail and drinks out of the cover? Not a bit; I loved them from the top, down through all the beaming, shabby little "stages," to the new baby fast asleep.

You need not tell me that dear family is not happy somewhere this moment and growing up to create other happy families, one apiece all round.

The happiest, most successful families are those that hold on tight to one another, that have common interests, holidays, celebrations. Not celebrated, but *celebrating* families, whose calendar of days is starred all through with special days to be "kept" together.

Mother's birthday, father's birthday, Luther's, Lizzie's, Ned's, the little Tip End's. Mother's and father's wedding anniversaries; the country's anniversaries, every one of them; the beloved Foolish Day on April first; the day mother got out of the hospital or father got his "raise."

One family I know quite well never misses its dear special days.

You never saw such a family for celebrating. The grown-up and growing-up sons and daughters of that family take positive delight in looking back on the long trail of family celebrations behind them. They are not willing to give up a single one now; the greedy young creatures demand to keep right on at it.

Outgrowing one another? Don't mention such a thing to *them*. They have their own particular family customs.

One peculiar to them is their method of celebrating New Year's Day. Let us say the family name is —Dickens. The Dickens family has inherited a curious and charming little "rite" for the keeping of the first days of their years. Each member of the family must wear something perfectly fresh, unsoiled, *new*, like the little year.

'Tis a simple little celebration, but very dear to the—Dickens family. The significance of it is beautiful to me—beginning new, the whole dear clan together. Doing things, beautiful things, together is what counts most. That is the *familiness* of it, the very dearness and the good red sealing-wax that cements and holds.

Thank God that we are "set in families."—C. E. World.

THE ONE WE ALL LIKE TO MEET

"If ever there was a person good to meet it is Jane Gray," said Mrs. Ellis, as she put down her sleeves and washed her hands at the sink. "It is better than seeing the doctor any time. Here I was yesterday so down-hearted that I scarcely knew how to brace up; everything I did was a task, and my spirits were all out of sorts.

"Then Jane came in, like a bit of sunshine, and saved me from myself.

"She didn't go about it by giving me advice, or anything of that sort.

"I guess she saw by my eyes that I had been crying, but she took no more notice of it than if my face had been wreathed in smiles.

"'O Mollie,' she said, 'I'm glad to see you. You will know how glad when I tell you I walked all the way over from Gray's Ferry for that very purpose.'

"Gray's Ferry is seven miles away, and a rough, hilly road at that.

"'You dear little woman!' I cried, smiling in spite of myself.

"'Yes, I did,' she laughed, laying aside her wraps and taking up the dish-towel.

"'All I need is plenty to do, and I'm happy,' she continued. 'I was just about out of work at home when something seemed to tell me I would find some here.'

"'That's right,' I sighed. 'The work fairly piles up at this house.'

"'And thank the Lord, you have the strength to do it. You are one of the richest women I know. With Tom for a husband and three bright, healthy, growing boys, you are really to be envied, dear.'

"I had not looked at it in that light before, although I knew Tom was the best husband living, and that our boys were beyond compare.

"'Sit down and count your blessings, Mrs. Ellis, and you will find you would not exchange lots with any one.'

"'I am sure of that,' I cried, 'and you must not think me ungrateful, but sometimes the sun hides itself a bit behind the clouds.'

"'Then look for the silver lining; it is sure to be there. There was no cloud ever so dense that it did not eventually yield to the sun's rays. It is never wise to give up to discouragement, for it is always better farther on.'

"Well, those kind words saved me, and made me see things as they really were."—Philadelphia Ledger.

Young Women

GOD AND THE WORLD

Never you worry,
Never you fret;
Flowers shall blossom
Everywhere yet;
Blue must the sky be
Under the grey;
Clouds will blow over
Another sweet day
Never you worry,
Never you fret;
Spring hasn't flouted
The old world yet.

Never you worry,
Never you fret;
Sorrow endureth,
Joy shall come yet;
Lo, the day faileth,
Night mounts the skies;
Walk in the starlight
Till the sun rise.
Never you worry,
Never you fret;
God isn't done
With the old world yet.

—Selected.

A WONDERFUL GIRL SOLDIER

Two years ago there lived up on the north side of Chicago a pretty young girl whose life was just like all other girls who are favorites in society and who love to dance, go to parties and have a good time. She was only twenty-two years old then, this young Virginia Brooks, who is now so famous, and she did not dream of a "career" or "mission" for herself and had no interest in woman suffrage, politics or reform movements. Gifted with some histrionic ability, she had been on the stage for two years in a local stock company, under the guidance of the wise and dignified Donald Robertson, but she had not felt any particular call even to elevate the "draymeh."

One day, however, this happy, attractive young girl did hear voices, not soft and low and dreamy, but clear, firm and insistent. The postman had brought her mother, the widow of a former Chicago judge, a letter assessing them $2,000 on some property left in West Hammond, Ill. The mother thought these taxes were outrageous and that she could not afford to pay them. She explained to her daughter, Virginia, that it was only a question of time when the men in West Hammond, who were juggling with their holdings, would soon get it all at a forced sale and they would lose a good share of their income. The dark eyes of the young girl snapped, as she said to her mother, determinedly, "Those men out there are thieves, and they are not going to get any more of our money or our property either, so let us move out there to one of our cottages and fight them."

They Moved into the Enemy's Camp

The very next day the Brooks moved from their luxurious apartment on a fashionable Chicago street to West Hammond. It is a town of factories and slaughter-houses and small frame cottages, which are the homes of working people. There are 6,000 inhabitants in the place, and of these 5,000 are Poles, the rest being foreigners of other nationalities. At the time the Brooks moved there about sixty saloons flourished in the town, many being dives of the worst description. Girls from Chicago were sold there as white slaves, robbery was a daily occurrence, gambling with the most crooked games was played, troublesome visitors were drugged and a number of people mysteriously disappeared, and it was suspected that they were murdered in these dives. Of course the keepers of these places became rich and powerful and ran the town. The police force felt that they owed their living to this vice trust and did nothing to interfere. They simply lay down on their job and did not worry over the fact that their town was not a safe, clean place for women and children to live in.

Learns a Language

Virginia Brooks cared, however, and the first thing she did after moving to West Hammond was to learn the Polish language, and when she felt sufficient confidence in her own ability to speak to the people she called a voters' mass meeting. It had been proposed that the town be made a city, and she felt that this was only another method to increase the special assessments. In one end of the town only twenty-five houses were free from mortgages on account of over-taxation and graft. Miss Brooks was the only woman at the meeting, but with her dramatic ability and fiery oratory she aroused the emotional, impulsive Poles, and they stood solid with her on the vote. The politicians started the fight all over again, so she held three more mass meetings and won.

Her Home

There is nothing about the home of Miss Brooks to suggest a citadel of reform. She lives in a little white frame cottage on the state line between Illinois and Hammond, Ind., and the families of Polish laborers are her neighbors. Their children run into her home at all hours to play with her beautiful collie dog, "Jack," and their wives in calicos and black shawls over their heads use her sewing-machine or borrow recipes. The men, in overalls and their empty dinner-pails in their hands, lean over her little gate and ask questions, with serious, intent faces, about the better government of their town. The story of the little Worzenski boy who, coming to her house for the first time, announced proudly, "I'm going to be a saloon-keeper when I am a big man," and then later, after a week's neighborliness, said, "Oh, I don't want to be a saloon-keeper when I grow up—'taint so much," fully illustrates her gentle, subtle influence with her foreign neighbors.

When I knocked at the door of her home a tall, white-haired woman with a high-bred, brave face, replied in answer to my question, "Oh, you want to see my daughter Virginia? Well, there she is now turning the corner for the Lake Shore train. She makes three speeches in Chicago to-day, but she will have time for a little chat with you I am sure."

Her Personality

My first impression of Virginia Brooks was one of surprise. There was nothing about her to suggest the heroine, the reformer or even strong-minded suffragette. She is just a little, slender and delicate young woman, and was dressed in a very good-looking tailored suit and a smart hat, and carried a handsome bag in her white-gloved hands. She looked like any other happy, pretty young girl who was going into town to shop or attend a matinee. The characteristics of the true soldier may be found, however, in her steady, fearless eyes, and the chin which every few moments lifts quickly and proudly as if to say to Destiny, "Begone! 'Tis I who have to pass."

"My method," said Miss Brooks, "in cleaning up West Hammond and making it a decent, comfortable place to live was the one of publicity. I started a newspaper called 'The Search Light,' in which I denounced the men responsible for conditions there. At mass meetings I aroused public attention and indignation by reading the names of all property-owners who had leased their places for saloons and resorts. It created a sensation at one woman's club when I read the names of some of the members' husbands who were guilty, but it all served to awaken the public conscience. People began to inquire why the police did not clean up the town, and gradually all classes were awake. I placarded the town with posters and flooded the streets with hand-bills which exposed the high-handed and dishonest methods of the

political gang in power and its allies, the dive-keepers. Big red posters were posted on the front of every dive. They read:

"Warning to Dives! Thirty Days to Vacate.—VIRGINIA BROOKS."

Gets into the Lockup

"The women helped the most, for the men were at work when we did our active campaigning. Once I gathered a crowd of them together, when we were determined to stop some contractors from giving us rotten street paving which was not according to specifications and only worth about twenty-five cents on our dollar. As fast as the bricks were laid we women tore them up. When a policeman knocked me down, I slapped his face, and he had me arrested and put in jail for five hours. The citizens made them let me out on bail and eventually drop the case. Of course my life has been in danger many times, but I have never been really afraid, and I have succeeded in my work because I have never known when I have failed. I do not know just how long I will live in West Hammond. I came here to clean it up, and I am staying to keep it clean. I feel rather as the man did who picked up an elephant with one hand, although it took seven to take it off."

Her Numerous Activities

Besides closing all the dives in the town and bringing about the election of a reform ticket which has put more honest officials in power, Miss Brooks has saved the Poles, through County Judge Owens, $20,000 on the reduction of over-charged assessments. She has established a settlement-house on the Indiana state line, where there are night classes for young people, and where the mothers who work can leave their babies to be cared for. She has been elected president of the school-board, and will introduce into the neglected schools manual training, domestic science, kindergarten, etc.

There is scarcely a woman in this country to-day who is making more public speeches than this twenty-four-year-old girl. In behalf of woman suffrage and better citizenship everywhere, she addresses large audiences almost every day and night. She is called upon to speak at Orchestra Hall in Chicago, a Sunday-school convention in Michigan, fill a pulpit in Kansas, talk to large and fashionable woman's clubs, labor unions and business men's leagues. To be in her audience is an inspiration, and to meet her personally is a rare treat and pleasure. For her courage and bravery in fighting the battles she has won she has been well named the "Modern Joan of Arc."—The Advance.

THE SWEETEST FLOWER THAT BLOWS

It blooms in many gardens the world over. It blossoms in every season all through the year. But it grew first in the gardens of heaven. You may guess its name. But first let me tell you a story. I know a man who had a little girl and dearly loved her. This little girl caught the fragrance of the beautiful flower as she lay upon her mother's breast. She learned to love it, and planted it in her own garden. When she grew to be a woman, she went to live in another country, among people who hardly knew even the name of the beautiful flower, and whose lives were very sorrowful. There she planted the seed of the flower she loved.

One day she went to a house where a baby had died. They do not speak our language there, and she could not talk with the sad mother. But she had the flower with her, and that can talk in all languages. As she sat beside the weeping mother, remembering how her own baby had died, she pressed the poor woman's hand, and they cried together without a word. The next day she gathered a few flowers from the fields and helped the mother prepare the little body for the grave. Do you wonder that that mother leaned upon her and kissed her?

I do not know the names of the flowers she gathered for the little coffin, but I know well the flower that meant most to the mother's heart. It was the flower I am telling you of, which grew first in heaven, which all of us can have if we will plant the seed. Have you guessed its name? It is love.—Rev. Frank T. Bayley, in the "Congregationalist."

A FOOLISH GIRL

"Oh, dear!" said one girl to another. "Don't you wish you never had to do anything that you didn't like?" The other thought a moment. "I don't know," she said. "I think I'd rather like everything that I have to do." These two wishes showed the difference between two girls. Instead of wishing that you were never obliged to do anything but the thing you like, try to like everything that you are obliged to do. That is the spirit that makes happy, successful workers.—Ex.

—*Mrs. Youngbride*—I've come to complain of that flour you sent me.

Grocer—What was the matter with it?

Mrs. Youngbride—It was tough, I made a pie with it, and it was as much as my husband could do to cut it.

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Young Men

THE SONG OF LABOR

I sing the song of the workman,
The joy of the man whose hand
Leaps to fulfill with practiced skill
The keen, sure brain's demand;
Who knows the thrill of creation,
Who stands with the Lord as one,
Sees what was wrought from hidden thought,
And can say of his work: "Well done!"

Some must lie soft and feed daintily,
Or the soul in them makes moan,
But little he heeds who finds his needs
In the Maker's joy alone;
Sorrow and pain may come to him—
They surely come to all—
But ever he feels a strength that steels
His heart to the shafts that fall.

He gladly greets the coming years,
They bring him added skill;
He feels no ruth for the loss of youth,
His goal is nearer still;
And only this he asks of fate,
That he may keep his dower
Of strength and will and labor's skill
Unto his life's last hour.

—Author unknown.

AN UNBROKEN SUNDAY

BY JAMES WILSON JACKSON

Coming up to the bench where Spicer was bundling some tools, the owner of the carpenter shop lifted a saw down from its hook.

"Good thing they don't use Meger's hall for services on Sunday," he casually observed as he felt the "set" of the tool; "we'll have to work there the best part of the day."

Spicer glanced quickly at his employer. The idea of Sunday work did not appeal to him. In fact, it was out of the question; and he was just about to open his mouth in respectful protest when the shop door opened.

The white-haired newcomer was hardly allowed time to say that he had come on business. Mr. Goodwell shrugged his shoulders and extended a pair of supplicating hands.

"If you are looking for a hurry-up job you've come to a bad place, squire," the boss carpenter laughed, continuing his preparations to go out on the job of flooring Meger's hall. Then he explained that he was hard driven, and added, without apparently intending any irreverence: "I was just about to tell my young man that he would have to get excused from Sunday-school to help out."

The squire, who was a strict church member, raised his eyes deprecatingly at the talk of Sunday work. Then he gently entered his own rebuking protest.

"Can't help myself," the carpenter rather brusquely insisted. "Can't get any help and I promised that the hall should be ready to decorate for the fair, first thing Monday morning. Competition is entirely too keen to allow any falling down on promises."

The squire seemed to consider a moment and then turned away. "I'll see you some day when you are not quite so busy," he remarked shortly, and with the accent on the "quite."

Preparations for toting the tools over to the hall went on in silence for a while thereafter. Spicer did not believe it a propitious time for any further argument about Sunday work; and anyway he had to go down to the hardware store for nails and a file.

He had a friendly acquaintance with the clerk who waited on him. "I hear the junior partner of the firm has retired," he observed by way of making conversation while he was being served. "Are you thinking of hiring anyone to take his place?"

The smiling clerk shook his head, and then remarked in the same casual way, "If you are looking for a job, the boss carpenter in Westbrook needs men."

The suggestion bred a sudden decision in Spicer's mind. He had for some time expected a slackening of work in the Goodwell shop. Rather than have words about Sunday laboring he would give notice to quit Saturday night and then go over to Westbrook.

But matters did not work out quite that way. Early Saturday morning Spicer started work in the hall. The old flooring had already been torn up in readiness for the new. Spicer tied on his nail apron, filled it, and laid the first, fresh, yellow pine board along the wall.

Then he wondered why Mr. Goodwell did not come.

"He ought to know that I intend to leave to-night," Spicer muttered after another half hour of waiting. "I'll tell him over the telephone. He'll be able to conceal his emotions better; and then on his way down here he may stop and buy a bunch of flowers for me."

But when he had recourse to the hall telephone, Mrs. Goodwell informed him that her husband had been called out of town by the sudden illness of his brother.

Spicer expressed a proper sympathy and hung up the receiver. "That settles the Sunday work sure," he complacently commented. "I couldn't finish it alone now if I bit the boards in two and nailed with both my feet as well as with my hands."

But working along for a while in the remembrance that everything, as Mrs. Goodwell said, was intrusted to him, he resented the fact that the job could not be finished. He recalled the observation of the boss that "competition is quite too keen to permit of falling down on promises."

The situation seemed like a reflection on his own executive ability, after he had pondered it awhile, and, hopeless as it seemed, he concentrated his wits on the problem.

Finally he straightened up suddenly with a light in his eyes. "The very thing, I declare," he murmured, with solemn enthusiasm. And forthwith he hastened to the telephone again.

A week or two previous he had taken charge of a boys' club in the church he attended. One of the lads was exceptionally clever with tools and several had a usable ability in plain work. The club was anxious to get military suits and was as yet without even the starting of a fund for that purpose.

Spicer was quickly in communication with the minister himself and explained his dilemma. He proposed that a choice half dozen of the boys be rounded up and sent to him. Fifty cents apiece was promised for each lad toward the treasury; and Spicer offered to subscribe another dollar.

"Count on me for a dollar, too," the minister replied, "instant action."

Spicer went back to his work with satisfaction. He figured that the half dozen boys would be equal to a good man. A rapid estimate of the work in hand assured him that with their assistance for the day he could duly turn the hall over to the decorators Monday morning on time. Only he counted on working until Saturday midnight himself and tackling the job again after Sunday midnight. With electric lights he could work as well after dark as in daylight.

A war-whoop at the door announced the coming of apparently a hundred aids. Actually there were only four. Spicer assigned Beniger, the especially competent one, to be sawyer. The others were set to the work of sorting the boards, squaring the ends to strike joists according to their lengths, and laying them approximately in place as fast as Beniger sawed them.

"Whoop-ee! Bring 'em along to be scalped," Beniger called after he had mastered the run of cutting the boards. "Take 'em away and lay 'em out!" he ordered, while Spicer, with a broad smile on his face, cautioned his youthful helpers not to let their spirits get the better of their accuracy.

The minister came in just then with two more reinforcements. Ben-

iger threatened to saw-up the first boy who stood still long enough to be mistaken for a board; but it was enthusiasm more than fear that made every one hustle.

With everybody at work systematically and energetically, Spicer cast a satisfied glance around before resuming his own task of nailing the boards. The only regret now was that the recruits could furnish material faster than he could make use of it.

As he turned about to pick up his hammer he saw the minister taking off his coat.

"What are you going to do?" he grinned. "Club the boys on?"

"Did you forget that I was once a journeyman carpenter?" the clergyman asked in an aggrieved tone.

Spicer suddenly recollected then that it was a community of trade interest which had originally drawn the two into a close friendship.

"I'm probably a better mechanic than you yet," the minister modestly ventured. "So I'll take your nail apron and leave you to find another."

"All right," Spicer meekly conceded; "but I'll have to hustle or the job will be done before I get on it again."

And the work truly moved with marvelous rapidity toward a finish. At noon, such had been the executive forethought of the minister, the crew was not obliged to disperse to their homes for a meal. Several of the church ladies appeared on the scene with baskets and laid out a picnic lunch on the clean, new, yellow board flooring.

Then the work was taken up again. During the afternoon it went on merrily, with many a friendly quip to lighten the labor. The minister and the boys proved themselves no mean mechanics. When Beniger had cut the last board he helped to nail, while the others rapidly set the strips up in their places ready for the spikes. And as the lengthening shadows of dusk finally crept upon them, one by one they fell out of a job. Spicer drove the last nail while the minister was taking off his apron.

"There!" Spicer declared as he delivered a final blow at the shiny head. "Now I'll help you out with the preaching to-morrow, dominie, if you say so."

The minister covered up his failure to accept the offer by demanding to know how soon he and the boys could get their pay, a matter which was most amicably laid over until Monday and Mr. Goodwell's return.

Sunday was a well-earned day of recuperation for all save the minister. And listening to his sermon that morning Spicer smiled appreciatively when the preacher illustrated a point in the hardness of life by saying that they who tire the muscles most best know the pleasure of rest.

Coming out of the church, Spicer met the squire, and feeling that the old gentleman would be pleased to know that there was no Sunday working in the hall, he told him how the boys had helped to put the job through.

"I am glad—very glad to hear it," he declared as he slipped a friendly hand on Spicer's arm and walked up the street with him. "You know I dropped in to speak to Mr. Goodwell Friday. It was about building two or three houses for me," he explained, adding then significantly, "but I came away again to wait and see how he managed that Sabbath job."

Spicer ate his Sunday dinner with much satisfaction after that news. He had been half-minded to try for work in Westbrook, irrespective of the difference of opinion on Sunday laboring; but now the squire's houses would tide over the slow season and give him plenty of work where he was.

"And I'm mighty glad you didn't fall down on Meger's hall," Mr. Goodwell fervently ejaculated Monday morning, after reporting his brother out of danger. "I just received another piece of work from Meger that would have passed me by if you had."

Spicer couldn't resist the temptation then to contribute toward Mr. Goodwell's complacency by passing on the hint about Squire Benning's prospective new houses. Mr. Goodwell's countenance expanded in a pleased smile and he laid a hand confidentially on the young fellow's shoulder.

"I've just drawn a check payable to the treasury of your boys, Spicer," he declared; "for a little more than pay, by the way; and now you and I will draw up a tacit agreement never to talk about Sunday work again."—Forward.

My idea of heaven is that I shall be allowed to do the things that I can do best, and that therefore I best like to do, and shall have time enough to do them without feeling rushed.

—"He has come to us! Now, can we come to him? Can we break down or overleap whatever barrier stands between his soul of love and us?"

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For the Children

THE MERCHANTS

BY ISABEL MACKAY

I am the Frost.
I'll show you diamonds, laces and tapestries
Of all variety
At lowest cost,
Weavings of chaste design
Perfect in every line;
Connoisseurs surely will buy of the Frost.

I am the Dew.
Notice my elegant bracelets and necklaces,
All of rare quality;
Pearls not a few;
Emerald and amethyst;
Opal all rainbow-kissed;
Ladies rise early to buy of the Dew.

I am the Snow.
Let me display for you carpets most exquisite.
Choicest of bordering
Also I show,
Heavy and soft and white,
Spread in a single night;
Folks who have wisdom will buy of the Snow.

I am the Rain.
Something I'll show you priceless and wonderful,
Making these offers seem
Tawdry and vain!
'Tis but a cloak of gray
Wrapping the world away—
Happy the few who will buy of the Rain.
—St. Nicholas.

WHAT POLLY GOT IN HER STOCKING

(A True Story)

She had promised the Opposite Lady that she would go over and tell of the surprises in her stocking. Polly and the Opposite Lady were quite intimate friends—that was why Polly had confided to her the mortification of having no middle name.

"It's a great trial!" Polly had sighed gustily, her cheek against the Opposite Lady's thin white hand. "P'raps, though, you've got a middle name, so you can't sympathize."

Yes, the Opposite Lady had one. Polly would please excuse her, but she had one. She wasn't really to blame because—

Polly laughed, but her eyes were a little wistful. "I suppose it's a beautiful one?" she queried.

It was a beautiful one. It was Marguerite.

"Oh! Oh, I should think you'd be proud of yourself with a middle name like that! If I had it—"

She broke off suddenly to spring to her feet and confront the Opposite Lady like a small tragedy queen.

"How'd you like to be just Mary—Mary Dill?" she demanded, "'thout anything in between, when all o' girls on your street had middles to their names—Jeannettes, and Honorias, and Elsies, and Maries?"

"Poor child!" the Opposite Lady murmured.

"Once I dreamed I had a middle name—it was Leonora"—Polly's face took on raptness—"don't you think that would be a lovely one? Polly Leonora—I mean, Mary Leonora Dill! Oh, hum, if my mother'd only gave me a middle one like that!"

"Does your mother know how much you want it, Polly?"

"No'm—oh, of course, no'm. I shouldn't want her to. I'm afraid it would hurt her feelings."

But the Opposite Lady was not afraid. She told Polly's mother, and they smiled over it together, with little shrugs of their shoulders because children were so queer.

The morning after Christmas, Polly went across to the Opposite Lady's, to tell about her stocking. Her face was a little rounder, and smiled a little more than usual. The Opposite Lady noticed it before Polly got half-way across the street.

"It was a good stocking-load," she nodded to herself. "There was something especially good in it, if I'm not mistaken."

The Opposite Lady was rarely mistaken. She was right this time, but Polly did not hurry about telling of the Especially Good Thing in her stocking. She kept it till the last—why not? Wasn't it the last thing, in the deepest-down toe?

"There was a doll on top, with her head sticking out over the brim," recited Polly gleefully, "and next there was a box o' paints—and a candy cane, and a transparent slate, and a chain o' gold beads from my gran'ma that's a hundred and fifty years old"—Polly did not mean that grandmother was as old as that—"and—a—n—d—oh, nuts, and oranges, and candy; and lovely pink slumber-shoes, and a silver napkin-ring, and a silver dollar, and—oh, that was all 'xcept what was in the very toe-est toe."

"Yes?" expectantly. The Opposite Lady was sure it was the Especially Good Thing that was coming now. She thought she could read it in Polly's dancing eyes. She was really very curious, but she had to bide Polly's time.

"There was something in the very toe-est toe of all," tantalized Polly; "something ve-ry str'ordinary indeed! I guess you'd like to know."

"Wouldn't I!" sighed the Opposite Lady.

"It was in a tiny white box, wrapped up in pink tissue-paper, and tied up in pink ribbon."

"Oh!"

"On pink cotton, lying there just as comfortable—"

"Comfortable!" The Opposite Lady was "lying there" on her couch, but she sighed a long sigh. It was taking so long to get down into the very toe-est toe!

"You never'd guess."

"Oh, no, never!"

"Nobody ever got one before in her stocking. Ho, I guess not!"

This time the answer was merely another sigh.

"When I opened it I just squole a great, loud squeal, I was so pleased! And then I went and hugged my mother."

Suddenly Polly hopped to her feet, and began to dance about the room. Her eyes were dancing, too.

"Oh, it was lovely—lovely—lovely!" she chanted. "And it was—it was—shut your eyes and count three, and at the threeth count I'll tell you!"

"One, two," counted the Opposite Lady hopefully, "three!"

"It was a middle name!" sang Polly in high glee. "I got a middle name in the toe of my stocking! 'Leonora,' there it was a-lying, just as comfortable!"—Congregationalist and Christian World.

NOT BIG ENOUGH TO DIVIDE

The bright-faced lad who had applied for the position of office-boy stood anxiously waiting, while the proprietor pondered. The latter surveyed the young applicant with a gaze half-humorous, half-doubtful. He had had much experience, and was not very hopeful of really valuable services.

"I wonder whether you expect to engage as a whole or half-boy—half-boy most likely," he said, musingly. The gray eyes in the freckled face flashed inquiringly wide, and he explained:

"Oh, I don't mean to question your having the requisite number of arms and legs. Your body is all right; it is your mind I am talking about—your thoughts, wits, memory. I suppose you have a host of schemes and employments of your own that will be a great deal more important than anything here. You are interested in ball games and—"

"Yes, sir, I like ball first-rate. But when I am here, I'll be all here; when I am through here, I'll be all there. I'll play for all I'm worth in both places, but I ain't big enough to divide."

He gained the place, and he is true to his word; but his opinion of himself is one that might be well adopted. Few of us are "big enough to divide" in the sense of giving only half of our mind to the duty in hand. This is the reason so many people fail to do acceptable work.—Ex.

Secular News

Home

Seven Pittsburgh firemen, declared dead by suffocation, were revived by new life-saving device.

President Taft, returning from Panama on the battleship Arkansas, decided to stop at Havana.

The port of Philadelphia enjoyed a banner year, imports increasing $11,000,000 and exports increasing $5,000,000.

Postmaster-General Hitchcock regards the new parcel post as a stepping-stone to the Government's acquisition of the express companies of the country.

Cipriano Castro, ex-President of Venezuela, is en route to the United States and Government officials are seeking grounds on which he may be excluded, fearing ridicule by foreign Powers.

Members of the International Hotel Workers' Union employed in Philadelphia hotels may go out on strike New Year's Eve unless 30 demands made by them are granted by their employers.

A snowstorm which stretched from Texas to Maine, swept over this city, causing several deaths, the injury of many, great delays in transit and much inconvenience in general despite the fact that it was welcomed by thousands as a fitting accompaniment to the Christmas season.

The American liner Merion collided with the Norwegian steamship Oceana at Cross Ledge, near Lewes, Del., and after being beached by the captain in the fear that she might fill and sink, the damage to her bow was repaired sufficiently to permit her return to this city under her own steam. Upward of 150 passengers are aboard.

Thirty-eight labor union officials who have been on trial at Indianapolis for three months were found "guilty" of complicity in the McNamara dynamite plots, including the wrecking of the Los Angeles Times Building. Frank M. Ryan, president of the International Association of Bridge and Structural Iron Workers, and Michael J. Cunnane, of Philadelphia, were among those convicted. Two defendants were found "not guilty."

Foreign

Premier Poincaire has consented to be a candidate for the Presidency of the French Republic.

Edouard Detaille, the famous military painter and Meissonier's most distinguished pupil, died in Paris at the age of 64.

Prince Ludwig, the new Bavarian regent, vetoed the plan to depose the mad King Otto and place Ludwig on the throne.

Ex-Premier Alexandre Ribot, who married an American, has formally announced his candidacy for the French Presidency.

Mexican rebels under Orozco, after defeating Federal troops in the State of Chihuahua, occupied the important town of Casas Grandes.

Kiosk in Panama was wrecked by dynamite fifteen minutes after President Taft passed on the way to a Government ball in his honor.

American students have carried off the first and second medals in almost every subject at the great Catholic University de Propaganda Fide at Rome.

Mme. Bloch, the French novelist, who shot and killed Mrs. Minnie Bridgeman, an American, because of jealousy, was acquitted of homicide in Paris.

Baron Hardinge, Viceroy of India, was wounded by a bomb hurled by a native fanatic as the Viceroy was making formal entry into Delhi, the new imperial capital.

Austria, with Scutari as a bait, is trying to induce Montenegro to cede her the mountains above Cattaro, thus giving the dual monarchy practically the mastery of the Adriatic.

The Belgrade correspondent of the London Daily Telegraph sends the report that Roumania is mobilizing. Huge military transports are carrying troops and war material to the frontier.

According to the Vienna Neue Freie Presse, a conflict exists between the Triple Alliance and the Triple Entente with regard to Albania. The former favors a large and powerful Albania, while the Powers of the Entente urge a greatly restricted Albania.

The Balkan allies are determined to keep what they have bought at the price of bloodshed. Their armies are rested and strengthened; their troops are said to be in perfect condition, as all infectious diseases are now under control, and they await the Turks' attack against their lines at Tchatalja.

The allies profess not to understand what Turkey means by proposing that a prince of a neutral State shall be ruler of the principality of Macedonia and be a Protestant. They contend that it could only be a prince of one of the Scandinavian countries, because the Belgian royal family is Catholic and Switzerland has no princes.

Balkan allies attending the peace conference refused to consider counter peace proposals made by the Turks. Notwithstanding apparently insurmountable difficulties, however, the prospects for peace look brighter. In the first place, it is stated on good authority that the Turkish delegates will present modified terms better calculated to afford a basis for negotiations, and, in the second place, the allies appear more anxious to come to real business, if it is at all possible.

Marriages

STONE—COLE. Roy B. Stone, of Hagerstown, and Mamie Cole, of Williamsport, Md., on December 24, 1912, by Rev. D. Upton Bair, Ph. D.

TRONE — GOWER. Howard Trone, of Halfway, Md., and Carrie Gower, of Williamsport, Md., on December 24, 1912, by Rev. D. Upton Bair, Ph. D.

A GOOD BEGINNING FOR 1913

Christmas over, the next important thing at Messrs. Boggs & Buhl is their regular semi-annual Shelf-Emptying Season—an *event* that all patrons look forward to. All surplus stock in all departments of the store and odd lots of stuff must be gotten rid of, to be replaced by new stock for 1913, and this is the time when you will see the most unusual prices for really first-class goods. Keep a watchful eye on their weekly advertisements in the LUTHERAN OBSERVER for special sales of this surplus stock. In this very issue they mention several special sales for this week. Write for fuller information about any department in which you are interested, and particulars will be gladly furnished. Address Boggs & Buhl, Northside, Pittsburgh, Pa.

The Markets

United States Bonds

E. W. Clark & Co., bankers, 321 Chestnut street, Philadelphia, Pa., furnish the following quotations:

	Bid.	*Asked.*
2s, reg., 1930	101¼	101⅜
2s, coup., 1930	101¼	101½
3s, reg., 1913	102½	103¼
3s, coup., 1913	102¾	103¼
4s, reg., 1925	113⅝	114⅛
4s, coup., 1925	113⅝	114⅛
Pan. 4s, '36, reg.	100⅞	101¼
Pan. 4s, '38, reg.	100⅞	101¼
New 3s, '61, reg.	101¾	102¼
New 3s, '61, coup.	101¾	102¼

The Philadelphia Markets

PHILADELPHIA, December 30.

WHEAT steady; No. 2, red, winter, in export elevator, 97½a98c.; No. 1, Northern, Duluth, 96½a97c.

CORN quiet; No. 2, mixed, in export elevator, 52a52½c.; No. 2, yellow, kiln-dried, local, 56a58c.; No. 2, yellow, natural, local, 54a55c.

OATS steady; No. 2, white, 40½a41c.

BRAN scarce; winter, in bulk, $24a24.50; spring, sacks, $23.75a24.25.

REFINED SUGARS dull; powdered, $5; granulated, $4.90a4.95; Confectioners' A, $4.75; Keystone A, $4.65.

BUTTER higher; Western creamery, extra, 37a37½c.; nearby prints, fancy, 40c.

EGGS steady; Penna. and other nearby firsts, free cases, $9 per case; do. do., current receipts, free cases, $8.40a8.70 per case; Western firsts, free cases, $9 per case; do. current receipts, free cases, $8.40a8.70.

LIVE POULTRY steady; fowls, 13¾a15c.; old roosters, 11a11½c.; spring chickens, 13a15c.; ducks, 14a15c.; geese, 13a15c.; turkeys, 18a19c.

DRESSED POULTRY steady; turkeys, nearby, fancy, 22a23c.; do. do., fair to good, 19a21c.; do. Western, fancy, 21a22c.; do. do., fair to good, 15a20c.; do. old, No. 1, 19a20c.; fowls, Western, fancy, large, 16a16½c.; do. do., smaller sizes, 11a15½c.; old roosters, 12c.; roasting chickens, fancy, 16a18c.; broiling chickens, choice, 19a22c.; ducks, fancy, 18a19c.; do. fair to good, 14a17c.; geese, fancy, 15a16c.; do. fair to good, 12a14c.

POTATOES dull; Penna. choice, per bushel, 70a73c.; New York, choice, per bushel, 63a65c.; do. fair to good, per bushel, 60a62c.; Jersey prime, per basket, 35a45c.; do. culls, per basket, 15a25c.

FLOUR quiet.

HAY steady; timothy, No. 1, large bales, $19a19.50; No. 1, medium bales, $18.50a19; No. 2, $16.50a17.50; No. 3, $14.50a15.50; clover-mixed, light mixed, $16.50a17; No. 1, $16a16.50; No. 2, $14a15.

The Cattle Market

PHILADELPHIA.—Receipts for week ending Saturday evening, December 28: Beef cattle, 4,529; sheep and lambs, 12,608; hogs, 4,609; calves, 2,399.

BEEF CATTLE.—The local market was well supplied with stock of the Illinois, Ohio and Virginia brands, and a stronger feeling prevailed with prices showing a material advance. Cows closed a shade firmer and calves were steadily held. Trade in all lines was rather moderate. Quotations: Steers, average best, $8.50a9; choice, $8.25a8.50; good, $7.75a8; medium, $7a7.25; common, $6.50a6.75; bulls, $4.50a6.75; fat cows, $5.50a6.50; thin cows, $2.75a3.25; milch cows, common to choice, $40a70; extras, $80. Veal calves, steady; exceptional lots, $11a12; good to choice, $10a10.50; medium, $7.50a8; common, $6.50a7; Southerns and Westerns, $5a8.

SHEEP AND LAMBS.—All of the choicest holdings commanded higher values, while trade was not very active and arrivals were not so liberal. Quotations: Sheep—Wethers, $4.85a5; choice, $4.50a4.75; good, $4a4.25; medium, $3.25a3.50; common, $2.50a3. Ewes—Heavy, fat, $4a4.50. Lambs—Extra, $8.75a9.00; good to choice, $8.50a8.75; medium, $7.50a8; common, $5.50a6.

HOGS.—Under a more extended range of values, the market ruled firm with a fair inquiry. Quotations: Western, as to size and quality, $10.50a10.75.

CITY DRESSED STOCK.—Only lamb and mutton were revised a fraction upward; outside of this prices were being well sustained, inquiry being moderately seasonable. Quotations: Steers, 9½a14c.; heifers, 9a12½c.; cows, 7a10½c.; veal calves, 14a16c.; extra calves, 17c.; Southerns and Westerns, 10a12c.; country dressed, 13a14½c.; extras, 15c.; sheep, 8a9c.; extra wethers, 9½c.; lambs, 13a14c.; extra lambs, 14½c.; hogs, 10¾a11c.

Science and Health

COLD AND COLDS

A writer in "The Dietetic and Hygienic Gazette," gives the following informing and practical statements:

"Cold is, and always has been, the greatest enemy to life. Life swarms in the tropics, but leads a sorry existence at the poles. And this reminds us of the chief argument of the all-bacteria etiologists for colds. They will say immediately that Arctic explorers do not suffer from colds until they return to civilization, when 'they all come down with colds.' It may be that the aiders and abettors of cold in its production of disease are absent or in abeyance in the Arctic regions, but men who go into that region become so exhausted during their prolonged exposure to cold that they are rendered upon their return to warmer regions a more than easy prey to the bacteria. We have never read that explorers in the tropics succumbed to colds on their return to the temperate regions, even though the return is made in January. Even the Indians knew enough to keep themselves warm, and especially to guard against refrigeration of the extremities. Benjamin Franklin tells us how they took this precaution even in time of war, when it was too dangerous for them to have a smoking fire. They dug a pit, in which they set fire to charred remains of burned trees, and slept with their legs dangling in the hole. A hunter in the Canadian woods who, notwithstanding his absence from civilization, took a severe cold, asked his sole companion, an Indian guide, how to keep from taking cold. He received the laconic reply, 'Keep your feet dry.' Even an Indian whose skin has not been so softened to the effects of colds as have ours, appreciates that cold is the antecedent of colds, and takes precaution accordingly."

EPIDEMICS OF SO-CALLED INFLUENZA

Since the pandemic of influenza in 1889-90, when within one year the whole civilized world was afflicted with the contagion, there have been lesser outbreaks at irregular intervals in most centers of population. These epidemics of sore throat and bronchitis have usually been called influenza or "la grippe," because of the characteristic contagiousness of the infection, the persistence of the symptoms, and the tendency to prostration and mental depression. But this diagnosis has not been satisfactorily confirmed by bacteriologists. In the great pandemic, Pfeiffer and others found in the nasal and bronchial secretions "pure cultures of the influenza bacillus in all uncomplicated cases." Subsequent reports seem to indicate that the influenza bacillus is a common invader of the air-passages in a large group of other diseases, notably whooping-cough, phthisis and measles. There is no evidence that this bacillus is more prevalent in the local epidemics of influenza than in the ordinary catarrhal infections. A recent epidemic of "septic sore throat" in Boston was studied by Richardson and others. They traced the contagion to infected milk. A study of an influenza epidemic among children in Berlin and of an epidemic of sore throat in Chicago have demonstrated as the exciting agent a germ of peculiar characteristics different from the influenza germ. "The Journal of the American Medical Association" points out that these three epidemics, occurring during the last year in widely-separated communities, have all been caused by the same germ. It is to be hoped that in the future such epidemics in various cities will be more systematically and carefully investigated.

SITTING UP STRAIGHT

Grown people and children alike are inclined to fall into the very bad habit of sliding down into a chair and sitting for hours with the spine bent almost in a half circle. That this is injurious thousands of people who indulge in it never so much as dream, but that it is the cause of many serious ills those who have investigated the subject are well aware. The continual strain upon one side of the spinal column with the corresponding compressions on the other gives rise to nervous difficulties and affections of the brain. Dizziness, nausea and blind spells are not infrequently the result of this practice. While the strictly upright position is undoubtedly the most healthful, it seems rather hard work to persuade the young and indolent to maintain it.

Lazy people and those who love luxury have a habit of "slumping," so to speak, into their chairs and remaining in a semi-recumbent position with the spine as nearly telescoped as may be. That portion of the human anatomy generally known as the backbone was intended to be worn in an upright position, and the constant pressure of the sections of the vertebrae upon each other is productive of various ills.

Children should be taught to sit erect, especially if they are growing rapidly. When tired or in a position for rest, let them lie down and entirely remove the strain from the muscles of the back. If youngsters who suffer from dizziness or headache, are carefully observed, it will frequently be noticed that their position is faulty. The curved form of the spine results in a pulling of the muscles at the back of the neck, and the difficulty is quite certain to be removed by correcting the habit of sitting.—Selected.

"Your soldiers look fat and happy. You must have a war chest."

"Not exactly, but things are on a higher plane than they used to be. This revolution is being financed by a moving-picture concern." — Louisville Courier-Journal.

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FREE attention: The PLAPAO-PADS are different from the truss, being medicine applicators made self-adhesive purposely to hold the parts securely in place. No straps, buckles or springs—cannot slip, so cannot chafe or compress against the pubic bone. Thousands have successfully treated themselves at home without hindrance from work and conquered the most obstinate cases. Soft as velvet—easy to apply—inexpensive. Awarded Gold Medal. Process of recovery is natural, so no further use for truss. We prove what we say by sending you Trial of Plapao absolutely FREE. Write TO-DAY.
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This famous German classic, first published in 1566, and, since, running through many editions, is a gathering of the wise sayings of Luther at his table, where he always had some of his friends, distinguished strangers and students of the University around him, is arranged according to the chief topics of Christian doctrine.

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An ample index makes the contents easily accessible to the reader and makes the book a storehouse of information for the busy pastor who uses it for reference.

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Miscellany

INFORMATION ABOUT PARCELS-POST LAW

That the new parcels-post service, which goes into effect on January 1, 1913, will have its objections, was made manifest in a circular sent out by the Post office Department at Washington. The most drastic feature of the new service, and one that it is feared will cause considerable annoyance until the public becomes thoroughly acquainted with the law, is the act affecting fourth-class mail and small packages.

After the new service is inaugurated all mail of the fourth class must bear a distinctive parcels-post stamp, otherwise it will be held for postage. For instance, a small package that now goes as fourth-class matter under a two or three-cent stamp, must bear the parcels-post stamp, or it will be marked "Held for postage," and retaineed at the office. Another feature that may militate against the new service is the fact that every parcel must bear the return card of the sender, otherwise it will not be accepted for mailing.

To offset these features, however, the Post-office Department has made a new ruling relative to Christmas packages of the fourth class. Inscriptions, such as "Merry Christmas," "Happy New Year," "Do not open until Christmas," or words to that effect, together with the name and address of the addressee and sender, may be written on the fourth-class matter or on a card inclosed therewith, without affecting its classification.

A parcels-post map and guide will be furnished each postmaster, after which they will be placd on sale to the public at a nominal price, shortly before January 1, 1913.

The map will show each unit of area in the United States properly numbered. Each post-office will be furnished with a map suitable for use in the unit in which that post-office is located.

The guide will contain the regulations for the conduct of the service and a list of post-offices with their respective unit numbers.

Seeds, cuttings, bulbs, roots, scions and plants will be permitted in the parcels-post mails under regulations as to size and weight applicable to other parcels-post packages, but at the rate of postage of one cent for two ounces or fraction thereof, regardless of distance.

All matter now classified as third-class matter will not be permitted in the parcels-post mails.

Farm and factory products will be admitted to the parcels-post mails under certain regulations found in the parcels-post guide.

Distinctive parcels-post stamps must be used on all fourth-class matter, including that weighing four ounces and less, beginning January 1, 1913. Such matter bearing ordinary postage stamps will be treated as "held for postage."

A parcel not more than 3 feet 6 inches in length may measure as much as 2 feet 6 inches in girth, or round its thickest part. A shorter parcel may be thicker; thus, if it measures no more than 3 feet in length it may measure as much as 3 feet in girth, or around its thickest part. Measurements will be made by means of a six-foot tape-line furnished by the Department to postmasters. So much of the tape as is not used in measuring the length is the measure of the maximum girth permissible.—Ex.

CANARIES OF PARIS

The vender of chickweed in Paris is a well-known figure. The sellers are numerous, and their cry is one of the most noteworthy of those that resound in the morning in the streets of the French capital. According to the "Bulletin des Halles," there are about a hundred thousand canaries in the capital, and the daily consumption of chickweed is estimated at $2,000. This sum looks large, but it allows only two cents for each bird. A Paris contemporary points out that a goodly portion of land between Suresnes and Courbevoie is set aside for the cultivation of the weed.—Ex.

IN LIGHTER VEIN

The Flaming Pudding

Colonel George Harvey tells this story of a green cook: "She lived with one of the leading families of my native Peacham. On Christmas Day, as soon as the burning Christmas pudding had been portioned out, a general cry of horror rose from the Christmas feasters, and the cook was summoned from the kitchen. 'Martha,' said the mistress, sternly, 'what on earth have you done to this pudding?' Martha shook her head in bewildered and hurt innocence. 'Why, nothin', mum,' said she, 'only I spilt the brandy ye give me, an' so I poured kerosene over it instead. Wont it burn right?'"

—

Fond of Writing

"I am really delighted at the interest my boy Tommy is taking in writing," said Mrs. Hickelby. "He spends two hours a day at it."

"Really? How strange! How did you get him to do it?"

"Oh, as for that, I told him to write me out a list of everything he wanted for Christmas, and he's still at it."

—

The "Glasgow Mail" tells the story of a Scotsman whose wife's coffin was upset at an ugly turning of a hilly road, and she was discovered sitting bolt upright and alive as a consequence of the shock and the bursting of the lid of the coffin. It is related she lived for two years longer, and when her sorrowing husband again accompanied her remains to the graveyard and came to the same awkward spot, he cried to the driver of the hearse: "Now, be verra careful, my man. Ye ken what happened the last time."

—

Earnest but Prosy Street-Corner Orator—"I want land reform; I want housing reform; I want educational reform; I want—"

Bored Voice—"Chloroform."—Manchester Guardian.

—

"What is the use of this article?" asked a shopper.

"I really don't know," replied the clerk; "I think it is intended to be sold for a Christmas present."

PELOUBET'S SELECT NOTES
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W. John McAllister,
Monmouth, Ill.
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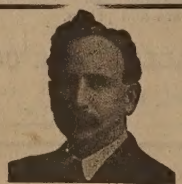

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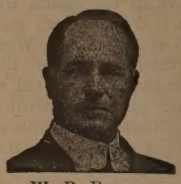

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